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PERSONALISM IN RELIGIOUS EDUCATION

by

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I

INTRODUCTION

A. A Brief Survey of the Field.

1. The Sunday School Movement.

From the inauguration of the Sunday School movement in the first quarter of the nineteenth century down to its close, the primary concern of religious education was to make the beliefs of the churches and the doctrinal message of the Bible known to children and youth. The interpretations in the Bible and in the teachings of the church were assumed as given, and attention was directed toward the transmission of these truths to the people. With the Bible and the accepted interpretations of religion as the organizing center, the Sunday School was conceived as an improved methodology for teaching the Bible and Christian truths. It was a method for obtaining the acceptance and application of a Christian faith and practice already known. The starting point of the educative process was not a problem or an interest of the pupil, but the great realities of the Christian religion. A knowledge of the word of God essential to salvation was the dominating factor of the curriculum, and teaching was aimed at preparation for the conversion experience. The Sunday School was subject-matter-centered and

the Biblical and theological approach was universal.

2. Modern Liberal Religious Education.

Since the turn of the present century modern liberal religious education has been characterized by a social, creative, experiential, and life-situation approach. Instead of taking its point of departure from the beliefs of the churches and conceiving of religious education as an improved methodology for transmitting Biblical and doctrinal teachings, this movement has made life-situations its organizing center and utilized the Bible as an aid in meeting these situations on a Christian basis. Modern liberal religious education has concerned itself more with the children, young people, and adults to be educated than with the transmission of knowledge as a means of arriving at a "saving truth." This has led to a serious consideration of the data derived from psychology, sociology, anthropology, and pedagogy. Empirical data and educational insights, rather than theological conceptions, have been stressed. Instead of being accepted as presuppositions of the educative materials, Biblical and theological interpretations themselves are examined with the hope that the learner will make the old or a new interpretation his very own. That which is Christian in faith and practice is determined in and through the educational process, and religious experience is conceived as being rationally developed through religious edu-

cation rather than a "gift" of God apart from any bearing upon the educational process. Even the learner's conception of God is a fruition of this process.[1]

3. The Recent Neo-Orthodox Trend.

Within the past decade there has been an increasing tendency among certain Protestant church leaders to return to the Augustine-Barth-Brunner-Niebuhr tradition in their effort to place considerable emphasis upon Protestant Christianity in its more consistent historical formulations. These "neo-orthodox"[2] leaders, while they take issue with those who maintain their belief in modern liberal religious education and who are usually "liberal" in their theology, are not to be identified with the so-called "fundamentalists" of the past. They do not seek modern scientific knowledge from the Bible and thus experience no conflict between science and religion. They accept modern knowledge readily, and many of them belong to a radical school of Biblical criticism. They also believe in and even

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[1] For a classic statement of this viewpoint the reader is referred to "Christian Education Today," prepared by the Committee on Basic Philosophy and Policies, Luther A. Weigle, Chairman, and adopted by the Educational Committee and the Executive Committee of the International Council of Religious Education in joint session, February 9, 1940.

[2] They are sometimes called "radical-orthodox." One of the most recent statements of this position has been made by Professor H. Shelton Smith in his Faith and Nurture. This book is evaluated in Chapter III.

participate in current political, social, and scientific movements, but they fail to see the pertinence of these developments to Christian faith and experience. Christianity to them is a revealed religion and does not depend upon human knowledge and human processes. They feel that in their extreme "anthropocentric" interpretations of both the Christian religion and Christian education modern liberal religious educators have neglected the "theocentric" phase, and that the content, message, and positive elements of Christianity have been superseded by "progressive" education and methodology.

B. The Purpose of this Dissertation.

The immediate task of Christian educators in our own day seems neither an iconoclastic rejection of modern religious liberalism nor an adoption "en bloc" of what is called realistic theology. What is most needed is a penetrating and intelligent criticism of all interpretations and a willingness to consider and even learn from the exponents of all points of view. What seems most desirable is a philosophy of religious education that will constructively synthesize the permanent values from all significant points into a dynamic and effective system. While it is impossible that any single interpretation or set of principles can establish its claim as "the" philosophy of religious education, the personalistic interpretation seems to come nearer fulfilling the above needs than

most contemporary philosophies. The problem of this dissertation, and the purpose behind its writing, is to verify this conviction.

C. Method and Scope.

Thus, after establishing the criteria which are characteristic of personalistic religious education in Chapter II, the following chapter is devoted to an examination of some of the more important writings in the field, particularly those bearing upon curriculum, in the light of these criteria. This investigation has been extended in Chapter IV to include a survey of the objectives, subject-matter, methods, and organization of all the significant studies and lesson series, denominational and interdenominational, with the view of determining the dominant philosophical approach, or approaches, and any personalistic trends. The final chapter includes a summary of the personalistic elements discovered in the findings of Chapters III and IV, and the contributions, if any, that the personalistic philosophy has made to contemporary religious education. A recommendation of certain personalistic principles is also made at those points which would make a curriculum more effective.

D. The Writer's Interest.

The writer's interest in personalistic philosophy and its

relative implications for religious education was first aroused by Dean Earl Bowman Marlatt in his course, "The Principles of Moral and Religious Education," offered in 1936 at Boston University School of Theology. This interest was further stimulated by other courses at Boston University and through an independent study of both personalism and religious education.

Primarily interested in the philosophy of religious education, the author has chosen to write in the field of curriculum because every change in the conception of the function, nature, and end of education has registered its influence more profoundly upon the curriculum than upon any other single factor. Then, next to the teacher, the curriculum lies nearest the heart of the whole educative process.

II

THE CRITERIA BY WHICH A CURRICULUM FOR RELIGIOUS EDUCATION MAY BE ADJUDGED PERSONALISTIC

A. Metaphysical.

One of the essential requisites in the preparation of religious leaders is a philosophical outlook. Any competent leader in the field of religious education must, if he is to maintain intellectual respectability, be able to think clearly on such problems as God, reality, values, religion, personality, society, and the relation of science and religion. While all of these problems will be treated to some extent in the course of this dissertation, we are primarily concerned in this section with the problem of reality.

1. Personality as a "Key to Reality".

From the standpoint of religious pedagogy, perhaps the most concise and plausible creed of Personalism, and the one around which much of our discussion will be centered, is that formulated by John A. W. Haas:

> I believe that the energy of the universe demands will as its solution.
>
> I believe that the order of the universe calls for intellect and purpose.

> I believe that the beauty of the universe implies supreme feeling.
>
> I believe that the moral implications of life indicate ultimate goodness.
>
> I believe that the progress of history points to final righteousness.
>
> I believe that a sound theory of education must posit universal human freedom.
>
> I believe that the best philosophy of religion ends in the axiom of God as Spirit and Love.
>
> I believe that all of these claims are best united in a doctrine of personality, divine and human, individual and social.[1]

Each of the eight points listed above has in varying degrees some metaphysical implication, but it is the last one that states most precisely the personalistic theory of reality. Dr. Albert C. Knudson,[2] an eminent personalist, lists six cardinal tenets as comprising the personalistic metaphysic, but concludes that

> From every point of view it is thus evident that in personality we have the crown of the Personalistic system, the keystone in its arch, the masterlight of all our metaphysical seeing.[3]

The other five points -- reality as concrete and individual, the unity of the world and world ground, reality as creative and active, energy or causality interpreted in terms of voli-

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[1] Art. (1922), 4.
[2] Knudson, PP, 168-246.
[3] PP, 238.

tion, and the phenomenality of matter -- all culminate in the axiom: "Personality is the key to reality."[4] "On every account," says Dr. Edgar S. Brightman, "the metaphysics of personality interprets religion more adequately than does any competing view. Personality as a key to reality appears to fit man's practical nature as well as his theoretical interests."[5]

2. Marlatt's Concept of Personality.

In the Personalistic Creed cited above a distinction is made between personality "divine and human." Hence we shall treat each of these phases separately in an effort to ascertain its particular significance in the judgment of curricula in religious education. On the "human" phase of the problem Dean Earl Bowman Marlatt[6] the chief living exponent of personalism in the field of religious education, has made the most exhaustive survey. Arguing in a negative manner, he repudiates the conception of personality as a transcendent soul, a myth, and as "the last ghost to be laid." Positively, he contends that a person is a "mysterious something", very complex in nature, but defined, at least partially, by a list of qual-

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[4] This personality, however, is not to be identified with human personality.
[5] Brightman, PT, 63.
[6] Cf. "What is a Person?" Boston University Bulletin, XIV, 15, May 25, 1925.

ities including continuity, complexity, separateness, sociality, causality, rationality, and organic wholeness.[7] Out of this enumeration he arrives at the final definition of a person and the one which we shall accept as basic in this dissertation:

> A person is an organic whole of reality -- a microcosm reflecting the macrocosm -- consisting of a psycho-physical complex, organized about an equally active, rational, dynamic center, and capable of carrying, creating, and perpetuating values.[8]

3. The Divine Nature: Bowne and the Doctrine of Divine Immanence.

This conception of human personality has far-reaching consequences for the curriculum of religious education, as we shall realize more fully in another chapter of this dissertation, yet in the personalistic theory of the Divine nature we find principles even more pertinent to the judgment of curriculum in the field. In his Immanence of God, Borden Parker Bowne, the formulator of modern personalism, has expounded a theory of extreme metaphysical and pedagogical significance.

Repudiating any antithesis between law and Purpose,[9] be-

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[7] Ibid., 12-17.
[8] Ibid., 17. Each personalist would probably state his concept of personality a little differently; however this definition is perhaps the most complete and contains the essential elements of other personalistic definitions. Cf. Brightman, PT, 57.
[9] Bowne, IG, 115.

tween the natural and the supernatural,[10] Bowne argues quite cogently that God is the ground of nature in that he is the Purpose behind its causes and the value beyond its effects. The personalist says with Tennyson: "And I doubt not through the ages one increasing purpose runs." All of the activity behind the universe is to be referred to an indwelling Spirit which, to use Dean Marlatt's phraseology, "is intelligent enough and gracious enough to turn its processes toward value-yielding ends."[11] In accordance with this theory of divine immanence the universe becomes a more coherent whole in which God as the Supreme Person works his will through men and in partnership with them.

This doctrine of divine immanence also has a bearing on the religious life. The essential thing in religion is obedience and submission to the will of God.[12] The recognition of the divine will on the part of the individual and his "loving effort to make that will prevail in all life"[13] is the true essence of the Christian life. Viewed in this sense, the Bible is strictly a book of religion in which the grace and righteousness of such a God as described above are revealed,

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[10] IG, 116.
[11] Marlatt, Lectures on "The Principles of Moral and Religious Education," Boston University School of Theology, 1939-1940.
[12] Bowne, IG, 146.
[13] IG, 146.

and when used in an honest effort to learn God's will, it will vindicate the supreme religious significance attached to it.[14] As over against the more conservative interpretation, the Scriptures should be interpreted spiritually and synoptically rather than literally.

4. Summary.

In application of these principles, a curriculum of religious education characterized by personalistic metaphysics will include the following postulates:

a. Personality as the key to reality. It will be marked by its emphasis on and appraisal of personality as the validating principle of reality.

b. The conception of a person as a conscious unity. It will be characterized by its conception of human personality as a conscious unity, or, to use a classic definition, as "an organic whole of reality -- a microscosm reflecting the macrocosm -- consisting of a psycho-physical complex, organized about an equally active, rational, dynamic center, and capable of carrying, creating, and perpetuating values," a conception accentuating the Kantian emphasis upon the creative activity of the mind and its ability to achieve freedom in its activity.

c. A personal God. It will be distinguished by its affir-

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[14] IG, 111-112.

mation of a personal God who is not only Creator and Redeemer but also the Intelligence and Purpose back of a universe friendly in nature and responsible for its activity. Man will be responsible to God, dependent upon Him, yet separate from him.

d. A synoptic and spiritual interpretation of the Scriptures. The Scriptures will be interpreted synoptically and spiritually rather than literally. The Bible will be viewed as a book of religious experience and as containing a revelation of the grace and righteousness of God, particularly in the life and teachings of Jesus.

B. Ethical.

In the last book that Hermann Lotze wrote, his treatise on Metaphysik, he concludes that "der wahre Anfang der Metaphysik liege in der Ethik,"[15] and adds:

> Ich gebe das Unzutreffende dieses Ausdruckes Preis; aber noch immer bin ich der Ueberzeugung, auf dem rechten Wege zu sein, wenn ich in Dem, was sein soll, den Grund dessen suche, was ist.[16]

Despite dissenting views and the fact that he never lived to work out the system of ethical metaphysics which he pictured, he did touch upon an essential truth significant for person-

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15 P. 604.
16 Ibid.

alistic ethics. For, in the theory of divine immanence expressed by Bowne and Knudson,[17] we find a spirit immanent in the universe which respects values.

1. Perfectionistic Development.

Aside from the teleological theory which finds in happiness the only interpretation of the moral end, there is another interpretation which has appeared under a variety of names, including perfectionism, self-realization, energism, personality, and still other designations less widely used. But despite the variety of terminology, all of them agree that the end of moral effort is to enlarge life by the harmonious development of human capacities. Life is a process of self-realization in which the capacities to be developed are known only insofar as they express themselves in activities or functions.

As a background to the ethics[18] which we shall accept as a basis for judging curricula in religious education, it might

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[17] Cf. The Doctrine of God (N. Y.: The Abingdon Press, 1930).

[18] This ethic can best be described as a combination of Brightman's "Dialectic of Desire" (A Philosophy of Religion, pp. 251-259) and Everett's "Table of Values" (Moral Values, pp. 181-182). For an excellent treatment of it see Earl Bowman Marlatt, "The Source of Normative Ideals in Religious Education" (a dissertation submitted At Boston University in 1929 as one of the requirements for the degree of doctor of philosophy).

be well to summarize briefly a few of the perfection theories as they relate to the development of the personalistic doctrine. Some traces of perfectionism can be found among the early Greeks,[19] but for our own purposes we shall deem it sufficient to begin with the so-called modern period,[20] or, more specifically, with the Absolute Idealism of Georg Wilhelm Friedrich Hegel.[21]

Profoundly influenced by Greek idealism, Hegel saw in the gradual unfolding of social institutions, particularly the state, the larger realization of human freedom and perfection. In his system of philosophy, he moves from the Philosophy of Nature to the Philosophy of Spirit in which he pictures the successive stages of the human spirit. Beginning with the individual man in his natural state, Hegel traces his development through the institutions of social morality, finally reaching the perfection of his theory in art, philosophy, and religion. In terms of the dialectic method, Hegel thinks of the triad as subjective spirit (thesis), objective spirit (anti-thesis), and absolute spirit (synthesis). Yet, he admits that the ideal is never fully achieved; even the most perfect ethical institutions render only a partial realization of

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19 In fact, at certain points the expression of the moral ideal as found in the teachings of Plato, Aristotle, and the Stoics has hardly been surpassed.
20 Circa 1600.
21 1770-1831.

the human spirit. Morality as such can never complete itself. From all secular relations the spirit of man struggles upwards toward the infinite ideal. Only in a conscious relation with the Absolute Personality does it achieve the fullest realization.

The perfection theory most prevalent in contemporary thought, as we have indicated, is that of self-realization. While many interpretations offer a variety in method and place their emphasis upon different aspects of the ideal, nearly all of them are Hegelian in spirit, if not in historical relationship by their agreement that the self to be realized is the total rational self. J. S. Mackenzie states it very plainly:

> The true self is what is perhaps described as the rational self. It is the universe that we occupy in our moments of deepest wisdom and insight.[22]

It is also the social self, as John Dewey[23] rightly contends, the self that seeks realization in a community of selves and in a common good.

The Energism of Friedrich Paulsen is distinctly Aristotelian, even more so than the theories of Spinoza and Hegel. About the only difference between his theory and that of self-realization is in the manner of exposition and in historical associations. For Paulsen the good of an individual lies in

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[22] Mackenzie, ME, 251.
[23] Dewey, OE, 131.

the perfection of his capacities, or in the exercise of specific functions.

> We may say in a most general way that the goal at which the will of every living creature aims, is the normal exercise of the vital functions which constitute its nature. . . He desires to live a human life and all that is implied in it; that is, a mental, historical life, in which there is room for the exercise of all human, mental powers and virtues.[24]

Borden Parker Bowne, an American perfectionist and the formulator of modern personalism, was influenced to some extent in his ethical thinking by Schleiermacher. His system, best characterized by a union of intuitionism and utilitarianism, considers the three basic concepts of ethics to be the good (values), duty, and virtue (a dutiful and constant realization of the good).[25] Dr. E. S. Brightman,[26] another personalist and the Borden Parker Bowne Professor of Philosophy at Boston University, thinks that the concept of virtue is not an additional theoretical principle, but merely the practical application of theory and hence does not rate it on a parity with value and obligation. He substitutes law for the third principle. According to Bowne,[27] our moral effort should be to make the present life, as far as possible, an expression of

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[24] Paulsen, SE, 270.
[25] Bowne, PE, 20 ff.
[26] Brightman, ML, 14.
[27] PE, 314.

rational good-will. As a guide to this task, we have a growing moral ideal and a growing insight into the tendencies of conduct.

2. Marlatt's Desire-Value Norm.

In actual practice the ethics of value cannot be separated from the ethics of desire, for desires, conscious or unconscious, are necessary to the realization of values. Thus perfectionism, contrary to the teachings of asceticism, holds that human desires are highly significant. Self-realization, not self-suppression or self-indulgence, is the intent. The objective of the good life is to "deepen the life of desire so that it will yield in its realizations progressively fuller values,"[28] or, "the whole life of desire flowering into the whole life of value."[29] If the higher values of life are to be realized, their realization must come through the fulfillment of the whole life of desire. Beginning with the primary economic desires and going through the whole dialectic of desire to God is the process for which personalism pleads. But since in the life of desire, as in the life of value, there is a distinct relationship and interpenetration embedded

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28 Marlatt, Lectures on "The Principles of Moral and Religious Education," Boston University School of Theology, 1939-1940.
29 Ibid.

within the structure of human experience,[30] it is practically impossible to lead a person to God unless some of his other basic desires have been satisfied. Many, through the dialectic of desire, have come to the desire of the ultimate -- God as the Highest Ideal and the Highest Value.

However, it must not be inferred from the foregoing paragraph that all values and all desires are of equal worth. Furthermore, if life is to be a well-ordered system, a hierarchy of values in which the less are to be subordinated to the greater, there must be some controlling purpose which cannot be found in desires alone as they may chance to arise. Everett has described this principle as "an ideal of spiritual wholeness which comprehends and dominates all the interests of life."[31] Guided by this more inclusive purpose, it is the duty of the individual to effect a harmonious organization of values in his own life. This can be done by subordinating the less to the more inclusive interest,[32] or by compliance with Dr. Brightman's Law of the Most Inclusive End, namely, that "All persons ought to choose a coherent life in which the widest possible range of value is realized."[33] Beginning with Aristotle down to the present day, all perfectionists in the

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30 Cf. Everett, MV, Chapter VII, for a better and more complete discussion of this relationship.
31 MV, 220.
32 MV, 220, 221.
33 ML, 183.

sense of self-realization and in the sense of a harmonious expression and highest possible development of the normal powers of life, have concerned themselves with the Law of the Most Inclusive End.[34]

3. Summary.

The personalistic ethics, then, which we shall use as a basis for judging the curriculum of religious education is the ethics of self-realization. More specifically, it is perfectionism. A harmonious development of all the normal powers and capacities of the individual is considered the end of moral effort. The Good life is the whole life -- a life dedicated to the enrichment and fulfillment of its potentialities. It is also the ethics of perfectionism based on a desire-value norm. The whole system is shot through and through with an obligation on the part of the learner to turn desires into values and to strengthen and deepen those desires which will yield fuller and richer values. The learner is also encouraged to achieve the good life by subordinating the less to the more inclusive interest and by choosing a consistent and coherent life in which the widest possible range of value is realized.

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[34] ML, 187.

C. Theological.

One of the essential elements of any religion is the longing after life and redemption.[35] In fact, it is in this longing for a larger and fuller life that religion comes to its sharpest focus. However, one of the basic sources of conflict in the field of theology has long been over the manner in which salvation is to be achieved, if, indeed, it is achieved.

1. Salvation.

In his discussion of Hinduism, George Foote Moore[36] points out that the chief point of difference among its followers centers around the doctrine of grace. The southern school, comprising the Augustinian or Calvinistic element of Vishnuism, were adherents of the "cat-hold" theory, namely, that a man has no more part in his salvation than the helpless kitten which its mother seizes by the nape of the neck and carries out of danger. The northern branch were synergists, holding to the "monkey-doctrine", namely, that man is like the baby monkey; when its mother picks it up to carry it to a place of safety, it holds on with all the strength that it possesses.

This same question raised in India: Is God's grace alone operative in salvation and for man purely passive, or does man

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[35] Cf. Knudson, DG, 46-47.
[36] HR, I, 337.

cooperate with God? has divided Christian theologians for centuries. At the present time a conflict still rages in the field of theology between the activists and the passivists, between the mystics and the rationalists, between the intuitionists and the tuitionists. There is still the old Pauline controversy between faith and works, the Hinduistic doctrine of synergism versus passivism. The rationalists and activists, to mention only a few, are represented by such eminent theologians as Albert C. Knudson, Walter Horton, and Henry Nelson Wieman; the other school by an equally eminent group, including Karl Barth, Emil Brunner, and Paul Tillich.

According to quietism or passivism the soul of man is quiet or passive in the experience of redemption. All that he has to do is believe. God alone is responsible for the atonement which is wrought and for the salvation which man receives. That salvation, according to the Barthians, is a gift of God. But the personalistic philosophy of religious education, consistent with its theories of metaphysics and ethics, holds to the activistic or synergistic doctrine of conversion and salvation. Arguing for a doctrine of free cooperation, it contends that man works together with God in the experience of redemption, that he is in part responsible for it, for the life he leads and for the destiny he, with God, eventually achieves for himself. Under the personalistic view

The only real barrier to human salvation

> has lain in man himself, and the barrier has been one that could be removed only by spiritual means.[37]

The personalists believe that in his essential nature God is love. Thus,

> No ransom, no appeasement of the divine anger, no satisfaction of the divine justice, no vicarious punishment, no penal example was ever necessary to open the way to man's forgiveness.[38]

2. Faith and Works.

In contrast to the doctrine of faith as mere intellectual assent to a doctrine, a common interpretation at the time of the Reformation, faith viewed from the personalistic standpoint involves the elements of trust, submission, and obedience. As the formulator, if not the founder, of modern personalism puts it:

> Our trust in the divine grace, our yielding ourselves up to it in obedience and submission, is our faith.[39]

Interpreted in this light, it is not only a saving faith, but one of the deepest and most profound truths of religion. It is an active principle exemplified and verified by our works. Neither faith nor works can exist in any real sense without the other.[40]

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37 Knudson, DR, 369, 370.
38 DR, 370.
39 Bowne, SC, 186.
40 SC, 191.

3. Evil and Suffering.

Another theological problem of significance, about which there is wide controversy, is that of evil and suffering. Evil, suffering, and error have always arisen and no doubt will continue to arise. Yet the personalist believes that God's purpose and power are inherent within the universe even though they are often perverted by the freedom of choice and activity with which man is endowed. He believes in the final triumph of right over wrong, and that values may be achieved in spite of disvalues (though not through them). For him evil is not so much a problem that is to be solved theoretically and speculatively as it is a hardship to be overcome.[41] And whether or not it has been overcome is largely a matter of his own conviction growing out of his own personal and spiritual experience. He may not understand the vast amount of suffering in the world, either his own or that of his fellowmen, but that which he does not understand he is willing to trust. He is convinced with the hymnist that "This is my Father's World" and even suffering does not shatter this conviction; if anything, it is an agent of the divine. He is redeemed not only from suffering but in and through suffering.[42]

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[41] Dr. Brightman's exception to this general personalistic conception will be treated in the following chapter.
[42] See Knudson, DR, Chapter IV.

4. Immortality.

Concerning the problem of immortality, personalism teaches that while it is wholly dependent upon the divine will, the reality of a future life is very promising, if not certain, from the very nature of God. As Dr. Knudson points out, "Immortality is a corollary of faith in God."[43] As the Creator and Conserver of values, it is unlikely that God would permit the highest of all values -- personality -- to cease with its earthly existence. Jesus said in unmistakable terms, "If it were not so, I would have told you."[44] This promise and assurance the personalists are willing to accept.

But while personalism teaches that for the righteous

> neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord,[45]

nevertheless we must admit that we are left entirely to speculation insofar as the nature of this eternal life with God is concerned. According to Bowne, it may be well that much is hidden from us, for it is probable that

> neither intellect nor morals nor religion could go on in any wholesome manner if we had much more knowledge than we now pos-

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43 DR, 496.
44 John xiv. 2.
45 Romans viii. 38-39.

> sess. The unsearchable wisdom of God is manifest in what he has hidden from us.[46]

We do not know any of the conditions under which this life will be lived, nor its relation to time and space. Yet our faith in the Scriptures leads us to believe that it will be a life continuous with the present, a social life, a life of service and progress, a life of love, and a life of joy and peace.

5. Summary of Theological Principles.

By way of summary, there are four theological criteria that should be remembered in judging the curriculum of religious education from a personalistic standpoint:

a. Man's role as activistic and cooperative. In achieving and living the religious life, particularly in the matter of salvation, man's role is activistic and cooperative. God works his will through men and in partnership with them. Man works together with God in the experience of redemption; he is in part responsible for it, for the life he leads and for the destiny he, with God, eventually achieves for himself.

b. Both faith and works are essential. In the deeper spiritual and religious life, both faith and works are necessary. Faith is an active principle exemplified and verified by works. Neither exists in any real sense without the other.

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[46] Art. (1910), 104.

c. Solution to evil and suffering a practical one. While there is no theoretical solution for the problem of evil and suffering, there is a practical solution to it. For the personalist, it is something to be overcome, a victory to be won rather than a problem demanding a theoretical and speculative solution. Much he does not understand, but that which he does not understand he is willing to trust. He is not only redeemed from suffering, but in and through suffering. In it he sees the divine hand.

d. Strongest argument for immortality. The strongest argument for immortality lies in the nature of God. If He is the Creator and Conserver of values and the kind of God revealed in Jesus Christ, then we believe that for the righteous, at least, there will be a life continuous with this one, a social life, a life of service and progress, a life of love, and a life transcendent of joy and peace.

D. Sociological.

1. Heredity.

In order to arrive at the sociological criteria by which curricula in religious education may be judged as personalistic, it will be necessary to consider briefly some of the facts about heredity. This investigation is especially timely

when we realize with Dean Marlatt,[47] that heredity is one of the major means by which evolution[48] achieves its end. That there is a definite relationship between the problem of heredity and the development of moral character was recognized even in early biblical times, as is indicated by such references as ". . . visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,"[49] and "The fathers have eaten sour grapes and the children's teeth are set on edge."[50]

Carrying the investigation to the secular field, Spencer[51] tells us that when understood in its entirety the law of heredity means that each plant or animals, assuming that it reproduces, gives origin to offspring like itself, and that the likeness consists more in the same general structure than in the repetition of individual traits. The law is further clarified by Thomson so as to leave no doubt as to its essential meaning:

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47 Lectures on "The Principles of Moral and Religious Education," Boston University School of Theology, 1939-1940.

48 Evolution here, of course, is interpreted "other-than biologically," or, more specifically as "the method by which man, cooperating with God can work out his own salvation, release himself from the trammels of matter and achieve the eternal freedom of spirit" (Ibid.). Only in this trend toward freedom is moral development possible.

49 Exodus xx. 5.

50 Ezekiel xviii. 2.

51 Spencer, BP, I, 301.

> Heredity is the relation of organic continuity between successive generations, the living on of the past in the present, the flesh-and-blood linkage between an individual and his forebearers on one hand, his offspring on the other. The individual is like a lens into which rays from parentage and ancestry converge, from which they diverge again to progeny. Heredity is the reproductive relation which secures that like tends to beget like and yet seldom does.[52]

2. Athearn's Triple-Heritage: Its Personalistic Implications.

Out of these foregoing ideas of heredity the key thought seems to be that of "resemblance" -- resemblance between closely related individuals in the evolutionary series. Narrowing this concept down to man, Walter Scott Athearn, another personalist in the field of religious education, has found that this resemblance consists of a triple heritage: a plastic organism responsible for instincts, an environmental or social heritage comprising those relations characterized by institutions, and a consciousness or mind functioning through intelligent interests.[53]

True to its metaphysical, ethical, and theological teach-

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52 Thomson, OS, II, 369.

53 Lectures, Boston University School of Theology, 1921-1922. These lectures are unpublished, but this particular section has been printed in mimeograph form by Dean Marlatt for his course, "The Principles of Moral and Religious Education," Boston University School of Theology, 1939-1940.

ings, the personalistic philosophy attaches great import to the last heritage. However, it recognizes the truth and significance of the three principle theories -- eugenics, environmentalism, and euthenics,[54] -- implied in Dr. Athearn's statement.

While personalism does not go all the way with the first two theories, it does go part of the way with both. Incorporating some of the essential teachings of both eugenicists and environmentalists, personalism maintains that the individual is endowed by heredity with certain capacities that either facilitate or retard the formation and development of specific character traits; that instincts are patent factors in the development of individual life; and that the customs, traditions, institutions, and the general environmental conditions into which he is born and brought up do condition his life tremendously -- but not wholly. These tenets of eugenics and environmentalism are highly significant and are not to be underestimated in the exercise of their influence upon the development of moral and religious character. But to end with eugenics and environmentalism, claim the personalists, would be tragic. For, as one of them points out, "morality is much

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54 Euthenics is used here in the Athearian sense as "the science of a controlled (not a controlling) environment" and as viewed by Dean Marlatt: "It holds that race improvement is largely a matter of personal control and that it can, accordingly, be best promoted by education in terms of ideals."

more a matter of direction and control than of endowment and conditioning."[55] Thus, personalism goes beyond eugenics and environmentalism, though synthesizing and retaining the prime values of each, and proclaims euthenics as the sociological criteria for judging a curriculum for religious education. This last step tends to make the responsibility for moral and religious development, though still individual and social, more personal. When viewed from this standpoint, self-determination, personal control, and intelligence become the key factors in the achievement of freedom and the development of moral character.

3. Expressions of Euthenics.

The pages of history are filled with innumerable examples of euthenics. Prometheus' utterance in defiance of Zeus: "He cannot join death to a fate meant for me,"[56] Jesus' supreme challenge: "And I, if I be lifted up, shall draw all men unto me,"[57] and Captain Eddie Rickenbacker's experience in the South Pacific are but three of the more familiar expressions of the principle. The spirit is nobly expressed in the following lines of William Ernest Henley's "Invictus":

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55 Marlatt, "The Sources of Normative Ideals in Religious Education" (a dissertation submitted at Boston University in 1929 for the Ph. D. degree), p. 112.
56 Line 1247.
57 John xii. 32.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods there be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud;
Under the bludgeonings of chance
My head is bloody but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade
And yet the menance of the years
Finds and shall find me unafraid.

It matters not how straight the gate
How charged with punishments the scroll:
I am the master of my fate;
I am the captain of my soul.[58]

4. Summary.

As a conclusion to the sociological section, we may say then that man is the recipient of a triple heritage. He inherits a plastic organism responsible for instincts and an environmental heritage comprising those relations characterized by convention and institutions. Personalism teaches that both of these factors are highly influential and significant in the development of the individual life. But it also teaches that the interaction of these two factors which produce character and personality is determined by an even greater heritage -- an active mind. This last heritage, when used in the form of <u>intelligent personal control</u>, is the greatest factor

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[58] Hill, WGRP, 589.

in racial, social, and religious development. Intelligent personal control is a dynamic principle of evolution[59] and thus the sociological criterion for judging a curriculum for religious development.

E. Pedagogical.

In his critique of modern education, "I Believe in Thinking,"[60] Dean Marlatt points out that so-called "modern" education is likely to make three errors:

> 1. It persistently over-emphasizes "projects" to the neglect of principles, the motives which actuate those projects and the consciously realized values or ideals which should emerge from them; it thus puts the behavioristic "cart" before the metaphysical "horse" and substitutes "drives" for more dynamic "draws."
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> 2. It exalts practice, habits, "skills", activity, vividness, color conduct, at the expense of thinking, "consideration", logic, intelligent variation . . . control or "discipline", which has supposedly passed into the limbo of disproved prettiness; nevertheless its "headiness", like the classic "hydra's", has a way of increasing seven-fold in the hands and minds of such misbehaviorists as Irving Babbitt, Albert Weinstein, Gandhi, and Pope Pius. . . .strange bedfellows, perhaps, but not requiring Procrustean operations to make them pedagogically comfortable.

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59 Evolution as defined in the footnote on p. 28 of this chapter.

60 Marlatt, Lectures on "The Principles of Moral and Religious Education", Boston University School of Theology, 1939-40. (This particular lecture is now printed in mimeograph form.)

> 3. It results in "trick-training" or, at best, "instruction" rather than education, as Abraham Flexner and Albert Jay Nock have recently demonstrated. . . .

In my own judgment this critique seems a little severe and inaccurate at some points, certainly so if taken as a blanket criticism of all modern education.

1. Projects, Practice, Habits and "Skills" Most Effective When Motivated and Guided by Principles, Thinking, and Conscious Evaluation.

Paradoxical as it may seem from the foregoing critique, personalism does not deny the value of projects, skill and practice both in secular and religious education; all of them have their place. But it does vigorously affirm that practice without criticism and projects without motivation by principles cannot produce desired ideals, which, when realized, produce values. A great deal can be said of the "learn by doing" and "practice makes perfect" theories, but the element of thinking must also be included. Practice under criticism is more likely to educate than mere activity of an endless sort. An assignment should be more than an exercise; it should be an experience with thinking before and after doing. Education involves more than training, for training may be concerned with action only. It involves intelligence, and

> . . .takes place at the growing points in human experience. It deals with individuals

> who are growing or are capable of growth, in knowledge, skill, or capacity. It is concerned, not merely with the transmission of a culture, a body of knowledge, or a set of habits, as though they were ends in themselves; but with the use of these transmitted factors to develop persons fitted in character and ability to deal with new situations and to add to the race's resources of knowledge, skill, and wisdom.[61]

In a word, personalism attempts to conserve whatever is true in other theories of education, but insists that the element of thinking is highly essential to any effective pedagogy. It urges motivation and evaluation in addition to action.

2. Synoptic Emphasis.

In its emphasis and scope, Christian education is related to every phase of the whole of living, involving the intellectual, moral, aesthetic, family, vocational, and civil activities. It takes into consideration the emotional and appreciative elements of individual and group life, not something apart from the total learning process, but as an integral phase of dealing with life situations in Christian ways. However, in its effort to penetrate all the areas of human experience, Christian education does not lose its essentially religious function. It is concerned with the <u>whole</u> of the individual, but it is also concerned with making every phase of

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61 "Christian Education Today," p. 12 (published by the International Council of Religious Education, March, 1940).

that life Christian.[62]

3. Curriculum.

From whatever point of view we approach the educational process, be it that of method, of organization, of supervision, of programs, of measurement, or the philosophy of education, we are certain to concern ourselves sooner or later with the content of the learning process. Furthermore, the view we take concerning the proper content of education profoundly influences the views that we form on every other phase of the educative process. With curriculum lying at the very heart of this process, it is thus highly imperative that we devote some attention to it.

a. Personalistic implications of Bower's definition. Although not a personalist himself, William Clayton Bower, by his definition of the curriculum as

> . . .the experience of the learner as that experience undergoes interpretation, enrichment, and control in terms of religious ideas, ideals and purposes,[63]

has included many of the tenets which the personalistic philosophy holds on the matter of curriculum. Its learner -- or person-centeredness -- is in complete harmony with the personalistic teaching. Religious education is primarily concerned

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62 Cf. Athearn, MT, 16, 17.
63 Art. (1931), 182.

with persons as persons and their growth toward the spiritual qualities of life. Subject-matter, ideas, and traits have no significance apart from specific persons. This thought is expressed in Jesus' assertion that acts and institutions were designed for man and not man for them. The objectives in religious education, from the standpoint of personalistic pedagogy, all center around personality.

b. The experiential emphasis. The experiential emphasis is also in accord with personalistic teaching.[64] An empirical person-centered approach underlying the Herbartian principle of apperception and perception is highly essential. Something must be added to sense impressions to make them work. Ideas and concepts must be translated into images and emotions and into experiences, with each new experience as Professor Bower would have it -- interpreted, enriched, and controlled or motivated by religious ideas, ideals, and purposes. The situations and the material in the experience-centered curriculum are determined by life itself as they go on in and around the learner, and not entirely by the manipulation of situations by adults with preconceived conceptions of life and the educative process. The learner's experience and the learner's world are not the same as that of some other person's experience and

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64 These and other similarities do not seem to warrant the criticism which Athearn directed at Bower.

world. For this reason, it is highly important that the teacher should not try to read his experience and his problems into the pupil's. However, this does not mean that the child is capable of dealing unaided with his experience. Both personalist and liberal religious educators agree that the curriculum should include situations determined as the result of a mutual exploration by the teacher and the learner, the learner's responsible participation limited by his capacity and the teacher's by the learner's need for stimulation and guidance until the learner's growth and experience render them no longer necessary.

c. Biblical and extra-biblical materials. One of the sources of conflict in curriculum building has centered around the problem of biblical and extra-biblical material. Throughout the history of the Sunday School the Bible has always occupied a preeminent place as the source of religious instruction. And rightly so! But it must be admitted that much of religious education in the past has been a material-centered pedagogy, especially in earlier times when the Bible was used as an instrument for teaching reading and as a basis for furnishing theological content for catechisms and question books, also in the so-called memoriter period, and to some extent even in modern times as the basis of prepared lessons for organized instruction. In an effort to preserve the biblical record, the individual was largely forgotten, even though the ultimate

purpose of its study was for the sake of the learner. It was a case of so much material or information to be transmitted to the learner and absorbed by him.

However, current theory in religious education, due to the demands of modern education, of creative personality and scientific education,[65] calls into question the older material-centered and chronological pedagogy. It does not advocate the complete abandonment of the Bible, but it does maintain that much of the biblical material used in the past has been irrelevant to modern needs, and therefore criticizes the indiscriminate study of it. It contends that much of the material used has had a baneful influence on childhood and youth, and thus only those passages vital to the needs, interests, and capacity of the learner should be used.[66] In accord with the current theory in religious education, personalism advocates a curriculum made up of well-selected biblical and extra-biblical materials.

d. Creative and transmissive processes. Personalistic pedagogy also advocates the employment of both creative[67] and transmissive processes. Personalism does not insist upon tedious and meaningless drill with little or no contribution

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66 Ibid., p. 208.

67 The creative process in modern liberal religious education has been so emphatic and widespread that little, if anything, needs to be said in its defense. While the creative phase is highly important, the personalists feel that there has been a neglect of the transmissive phase.

to religious development, but neither does it go to the extent of the more progressive or "streamlined" education to the exclusion of memory work. Some things have to be learned, yes, memorized! Memory cannot be taken out of the educative process in any absolute sense, for thinking itself involves some form of remembrance. Personalism insists upon ideas, something to know, and something to think just as it insists upon principles as well as project-motivation involving something to feel, will, and do. It does not contend that merely transmitting ideas will produce Christian character, but the religion of Christ has a message and a content and we cannot worship the technique at the expense of the content. There is still much in the religion of Christ that is worth passing on in a "transmissive" manner. In fact, his teachings, ideals, and divine personality are incentives to purpose, resolution, and achievement in the creative process. There are great religious truths that must be imparted.

4. Summary of Pedagogical Emphasis.

As a summary to the foregoing paragraphs, the following points seem to be normative for personalistic pedagogy.

a. Principles and motives. The value of projects is not to be underestimated, but the principles and motives which actuate those projects and the consciously realized values which emerge from them can alone give them educational validity.

b. Thinking. Personalism places considerable emphasis upon the element of thinking. Education involves more than training; it involves intelligence. Practice, habits, "skills", and activity are essential in any effective system of education, yet they are not to be exalted at the expense of thinking, consideration, logic, and intelligent variation. "Learn by doing" and "practice makes perfect" are not empty and meaningless phrases. Yet practice under criticism is more likely to educate than mere activity of an endless sort. An assignment should be more than an exercise; it should be an experience with thinking before and after doing.

c. Education of the "whole" child. Personalistic pedagogy is organic and synoptic in its emphasis and scope. It is interested in the education of the whole child and in making every phase of his life Christian.

d. A person and experience-centered curriculum. The personalistic curriculum is marked by its learner or person-centeredness, its experience-centeredness, and by its inclusion of both biblical and extra-biblical materials, the extra-biblical material being wisely chosen and with due pertinence to the problem under consideration. The situations and the material in this experience-centered curriculum are determined by life itself as they go on in and around the learner. While the teacher's personality is contagious and influential in the teacher-pupil relationship, he is not to read his experiences

into those of the pupil. His position is one of mutual sharing and exploration with the pupil. He influences and is influenced by the pupil.

e. Method and content. Modern liberal religious education has placed considerable emphasis upon method and technique. According to some writers this has been done at the expense of content. Personalism agrees that technique is important, but contends that it should not be emphasized to the neglect of content. It is just as important to have something to teach as it is to know how to teach.

f. Both creative and transmissive processes essential. It follows from the above point that the transmissive process must share a place with the much emphasized creative process in modern liberal religious education. Both processes are necessary. Personalism does not contend that merely transmitting ideas will produce Christian character, but there is a message and a content to the religion of Christ that is worth passing on in a transmissive manner.

F. Psychological.

1. Purposive Behaviorism.

Until the advent of McDougalls purposive psychology and the Gestalt theory of the German school, and even afterwards, the tendency among most psychologists was to explain con-

sciousness in terms of the soul-theory, associationism, or behaviorism.

Self-psychology, or psychological personalism repudiates the traditional soul-theory, which viewed the soul as a substance or some transcendental entity underlying consciousness and supporting it, by contending that the self comprises the whole of conscious experience. Personalistic psychology begins with the experienced unity of consciousness; it maintains that "consciousness is always a complex that belongs together as some one identical person or self."[68] The soul is the fact of self experience. Associationism[69] is an advance over the soul-theory in that it attempts to explain consciousness in terms of itself, but it fails to account adequately for all of consciousness. There are different degrees of behaviorism, ranging from the extreme to the mild, and also a distinction between metaphysical behaviorism and behaviorism as a method. However, the chief objection that personalism raises to behaviorism in its metaphysical form is its assertion and implication that the whole meaning of consciousness is to be found

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[68] Brightman, RV, 266.

[69] The leading exponent of associationism was David Hume. He maintained that knowledge was limited to that which could be actually experienced. And experience, he thought, was made up of sensations or impressions and ideas (pale copies of sensations). This theory reduced mind to nothing more than the process of combining and separating sensations in accord with the law of association.

in behavior. The self is not to be identified with the behavior through which it expresses itself.

As Dr. Brightman points out,

> Personalism . . . has the merits both of associationism and of behaviorism -- the banishing of a meaningless soul and the active, functional view of consciousness -- without the defects of either.[70]

While behaviorism also fails to account adequately for all of consciousness, it has many plausible features which personalism accepts, utilizes, but transcends with its "purposiveness" to the extent that psychological personalism has been termed "purposive behaviorism" by one personalistic exponent.[71] Personalism heartily accepts the active, functional view of consciousness and the behavioristic emphasis upon the development of conduct and social relations and thus upon that which is observable and controllable, but declares that the behavioristic view of consciousness leaves out or ignores many facts that are vital to religion. These facts include the purposiveness of selves, the constant striving for ends, knowledge of universals and abstractions, communications with other selves and the Supreme Self, the inner life, prayer, a personal God, and immortality. It is the personalistic in-

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70 RV, 267.

71 Marlatt, Lectures on "The Principles of Moral and Religious Education," Boston University School of Theology, 1939-1940.

clusion of these facts together with the more plausible features of behaviorism that leads Miss Calkins to describe self-psychology as the only "truly psychological behaviorism," Dean Marlatt to call it "purposive behaviorism," and Dr. Brightman to conclude that

> A program of religious education that ignores the self, its ideal aims, its identity and responsibility, will move only on the surface of moral and religious life. When religious education takes the self fully into account, it will see, as of late it has not always seen, that man is not a machine but a person, and that only behavior generated and tested by inner ideals can truly be called religious.[72]

2. Ideal-Motivation.

In harmony with the principles that we have already outlined, personalism tends very strongly toward an ideal-motivated pedagogy. It maintains that lives should be ideal-motivated rather than impulse-motivated, and that self-control is much more essential to the development of moral character than sense-control. Believing ideals to be normative for religious education, it argues that ideational determinism will give to it a curricular content and a scientific method capable of generating those values which go to make up Christian character.

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[72] RV, 269.

The definition of an ideal that we shall use as basic for this thesis originates out of Athearn's description of an ideal as "an idea shot through with emotion,"[73] and Royce's conception of an idea as

> . . . any state of consciousness whether simple or complex, which, when present, is then and there viewed as at least the partial expression or embodiment of a single purpose. It appears in consciousness as having the significance of an act of will.[74]

Out of this combination of "emotion" and "idea" an ideal becomes, in Marlattian terms, "an urge toward an act of a whole self, the blue-print of a value, an ideationally-motivated behavior pattern of something-we-ought-to-do."[75] As "an urge toward <u>an act of a whole self</u>," an ideal thus involves several factors:[76] the sensory, which culminates in an image or a mental picture of things as they seem to us they ought to be, or of the kind of behavior that will result in the right type of character; the rational, which relates the thought image to the individual as something he approves or ought to do; the volitional, which involves purpose and the quickening of the will; the desire, which, as we have already shown in our

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[73] Lectures, Boston University School of Theology, 1921-1922. Since these lectures have not been published, the writer has taken them second-hand from Dean Marlatt's lectures.
[74] Royce, WI, 22.
[75] Lectures (now in mimeographed form) on "What is an Ideal?", Boston University School of Theology, 1939-1940.
[76] Ibid.

discussion of personalistic ethics, is a basic factor in human personality and involves emotion that gives added force to the ideal; and, finally, the motor factor, or the reference to the act to which the purpose points.

Ideals defined in the above sense serve as the dynamic of human progress and achievement in moral and religious living. They are the stimuli that turn the "ought-to-be" into the "is". They constitute a "blue-print" or a plan of action which, when followed and carried through, leads to values. They furnish the self-determination, the resolution, and the aspiration which lead to the expansion of personality. Constantly motivated by the positive pull of loyalties, values, and persons, the human will drives one on to a progressive realization of ends until at last he is dialectically driven to the deepest desire (God), "which yields, in turn, the highest value, moral and religious . . . a free spirit."[77]

3. Summary.

From a psychological standpoint, then, a curriculum of religious education characterized by personalistic tendencies will emphasize a "purposive" behaviorism and an "ideational determinism" or ideal-motivation. Ideas, ideals, and purposes are dynamic factors of psychological importance in the personalistic philosophy of religious education.

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[77] Ibid.

III

AN EXAMINATION OF PERSONALISTIC AND OTHER WRITERS IN THE FIELD OF RELIGIOUS EDUCATION FROM THE STAND-POINT OF THE CRITERIA LISTED IN CHAPTER II

A. Personalistic.

1. Walter Scott Athearn.

Beginning with the concept of education as the introduction of control into experience,[1] Athearn proceeds to define both religious and Christian education. The former he defines as "the introduction of control into experience in terms of religious ideas and ideals,"[2] and the latter as "the introduction of control into experience in terms of the ideas and ideals of Jesus Christ."[3] The entire purpose of Christian education is to unite the life of the child with the life of Christ and to lead him to oneness with the Father. The Christian educator thus selects all of his methods and materials with this end in view.

In an effort to throw light on some of the problems of the church school, Athearn discusses three interrelated ten-

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1 Athearn, MT, 1.
2 MT, 17.
3 MT, 17.

dencies in current Christian education. The first is that of the scientific method. He readily agrees that this method has much to offer to religion, but argues that there are fields of knowledge which cannot be fully surveyed by the categories of physical science. All reality cannot be put into a test tube. To the scientific method should be added the insight and the outlook of metaphysics. As he says, "Christianity implies the truth of certain metaphysical and ethical theories and the untruth of others."[4] The scientific method should be used and mastered as an agency of investigation and interpretation and as such helps improve our development of the mechanics of education. But back of the whole process must be a philosophy of education; we must know what we ought to do and why we ought to do anything at all.

The second discussion centers around the problem of borrowing from secular or public school education. There is much in public school technique that can be used in religious education, but it cannot be inferred that the training which will make a good public school teacher will also make a good Sunday School teacher. For "religious education has a technique peculiar to the nature and ends of religious experience."[5] It also has a content as well as a technique. As a protest against

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[4] MT, 19.
[5] MT, 21.

much of the behavioristic psychology and pragmatic philosophy and their materialistic and naturalistic implications in current educational theory, Athearn maintains that the religious educator must be a producer, a constructive thinker, and not "a parasite feeding on paraphrases from current public school literature."[6] He must help free psychology from its bondage to the biological sciences.

The third problem is the tendency to substitute technique for content. Pedagogy is highly important, but it should not be substituted for content. The teacher must have something to teach as well as a way of teaching it. Religion has a subject-matter, a possession of the selected and socially serviceable cultures and experiences of humanity to offer each rising generation.[7] If this is to be branded as "indoctrination" and "transmission," then there is a place for it in Christian education. A Gospel message is essential to Christian education.[8]

Concerning the matter of church and state, Athearn believes that Protestantism gives to all persons whom it touches a religious view of the world, including the concept of a personal and ethical God, and that it furnishes a religious person as the goal of moral aspiration.[9] Furthermore, from the

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[6] MT, 24.
[7] MT, 25-26.
[8] MT, 26.
[9] MT, 45.

birth of the Reformation Protestantism has supported the public school system with the hope of maintaining a general intelligence and the social solidarity of the democratic state. Yet, by their very nature, both Protestantism and democracy imply a dual system of schools in which the church school supplements the public school by "undergirding the moral life of its students with a Christian view of the universe, and a concept of personal perfection as exemplified in the life and teachings of Jesus Christ."[10] Insofar as morality is dependent upon religion, just so far is the public school incapable of assuring the moral integrity of the nation. It must be supported by the church. The church and state are allies in a mutual cooperation toward a shared responsibility.[11]

In his treatment of methodology, Athearn condemns the project method because of its support by pragmatic philosophy and functional psychology. Its message is that of self-education through activity and growth through participation.[12] All three of the main project types -- constructive, problematic, and purposeful -- emphasize the factors of activity, motivation, and things to the neglect of persons, both pupils and teachers,[13]

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10 MT, 45-46.
11 MT, 47-79. Other discussions of this problem may be found in the author's two volumes: Character Building in a Democracy (The Macmillan Company, New York, 1924) and A National System of Schools (George H. Doran, New York, 1920).
12 MT, 112.
13 MT, 149.

All of them stress factors which should be included in a completely unified program of education, but none of them provides adequately for general ideas, ideals, and racial experience.[14] None of them emphasizes consciousness and ideals as instruments of control. Problems facing the religious educator, such as the criterion of truth, the nature of consciousness, moral values, the nature of reality, and the nature and validity of religion cannot be solved by the project method grounded in a pragmatic philosophy and a functional psychology. Their solution and rational bases are found in personalistic idealism and self-psychology.[15] This philosophy and this psychology should determine the organization, content, and technique of all education.[16] This does not mean, however, that some of the better factors in the project procedure, which have been used by successful teachers for many years and thus are in no sense to be thought of as new creations of the project methodologists, will not be included. On the contrary,

> Education thus organized by personal idealsim and self-psychology will motivate learning by motor response, by achievement, by purpose, by natural setting; it will use the principle of pupil-participation, learn by doing, and so on; it will gather up the results of the psychology of the learning process and organize them into a series of logical steps of pedagogical

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[14] MT, 180.
[15] MT, 170-171.
[16] MT, 173.

> procedure; it will use projects of all types recognizing the values and the limitations of each, but it will do all of this as the outworkings of a philosophy of education based upon personalistic idealism and self-psychology. Such educational procedure will be more scientific, more practical and more logical than the one-sided and limited programs represented by experimental empiricism.[17]

Any sound theory of education will include principles by which to govern life situations. Our respect for the child's right of private judgment demands that we offer him facts and principles to reason with. One of the duties of a teacher or an educator is to help lift the child to the intellectual level of the race by endowing him with an intellectual heritage. His progress and development will be fostered, and to a large extent determined, by his ability to assimilate and use certain judgments worked out by his predecessors. In this way he profits, not only by his own experience, but by the experience of others. And, as a result, many of the mistakes made by his predecessors will be avoided.

One of the most important forms in which the experience of the race has been crystallized is that of ideals. They constitute a large class of educative material, especially in view of the fact that one of the primary concerns of education is to cherish, nourish, and transmit to each rising generation

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[17] MT, 174.

certain fundamental principles of life. In the assimilation of ideals the student finds something far more important than tools or instruments, something that transcends projects.[18] Out of his intellectual heritage he finds backgrounds, perspectives, attitudes, points of view, and many other things that determine his conduct in a very real fashion, and yet they may be of very little instrumental value in the strict sense of direct and visible applications. But ideals do motivate conduct and do change one's perspective, and for this reason it should become the teacher's task to bear the torch of idealism as over against the prevailing mechanistic and materialistic tendencies of current pedagogy.

The personalistic theory of education also stresses discipline as an important factor in education. As we have already indicated, neither activity in itself nor the intense desire for activity is sufficient for human progress. It is rather sustained and directed activity involving the exercise of will power and self-control that leads to development. Often times this will mean the subordination of inherited impulses to remote ends, the following of lines of strongest resistance, the curbing of certain natural tendencies at the outset, the repression of a passion for change, the constant desire to do something else. In many instances it will involve

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[18] MT, 189.

the teacher's prodding and pulling the child to a higher level of function rather than having his development arrested at the level of play or at the level of his own self-interest and satisfaction. In any case, it is certain to require discipline, but it is through discipline that the child achieves freedom.[19]

Finally, in a system of education based on personalistic philosophy, the personality of the teacher is emphasized more than it is in the project theory of education. Teaching is a personal relation between the teacher and the pupil as well as an impersonal relation between the pupil and the project. Thus,

> . . . the role of the teacher is to establish personal relations with every pupil so far as possible, to utilize direct control by personal suggestions as well as indirect, and to secure responses to the teacher's ideas and ideals as well as to the situations.[20]

In all superior teaching personality becomes contagious. It inspires other personalities.[21]

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[19] MT, 183.

[20] This view is strongly advocated by W. C. Bagley, as is attested from an interview in the Christian Standard, July, 1931. However, he is quoted by Athearn, MT, 183-187, as one of the two educators (H. H. Horne being the other) whose views conform to his general philosophy of education.

[21] It may seem to the reader that too much dependence has been placed on a single volume of Athearn's writings. However, in the opinion of the writer, The Minister and the Teacher contains the basic principles of his philosophy of religious education significant for establishing personalistic criteria.

2. Earl Bowman Marlatt.

As a student and admirer of Dr. Athearn, and later to occupy the same chair in religious education at Boston University School of Theology before his acceptance of the deanship, Earl Bowman Marlatt's philosophy of religious education differs very little from that set forth in the preceding section. In a broad sense, the principles of his philosophy of religious pedagogy may be found in publications outside the field of religious education such as the Protestant Saints[22] and Cathedral,[23] but his most specific, as well as most significant, teachings for religious education are found in his lectures on "The Principles of Moral and Religious Education," which unfortunately have not been published in book form, his monograph "What is a Person?" and in his two excellent guides: "Psychology and Education Chart" and "Philosophy and Education Chart" (1939). But since these three sources have been treated quite exhaustively, and relied upon so thoroughly, even at times almost to the point of self-indictment, and because of the similarity between him and Athearn, I feel that any further discussion of them would be a matter of repetition. While Athearn places considerable emphasis upon pedagogy, but not to the neglect of philosophy, I do think that Marlatt has done a better job of

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[22] N. Y.: Henry Holt and Company, 1928.
[23] N.Y.: Harper and Brothers Publishers, 1937.

blending the two, thus rendering his teaching all the more significant.

3. Edgar Sheffield Brightman.

Speaking primarily as a philosopher, Dr. Brightman points out that philosophy and religious education are very closely related. Even to define religious education in the broad sense as meaning "to live religiously," to say nothing of speculation as to whether religion be true or worth attaining, requires some philosophical perspective.[24] Stating the relation very specifically, he says that

> no theory of religious education is worth while unless it is based on a genuinely philosophical interpretation of religious value and therefore of the aims of religious education.[25]

As we have already stated in Chapter II, religious education is concerned with the whole of the individual. Philosophy is also in the habit of considering the whole;[26] in its interpretation of human experience as a whole it considers all the facts there are, all approaches, and all points of view, and then seeks to unify and interpret them by a world view. It includes the results of science, the values of life, and all that which is commonly called "theoretical" as well as "prac-

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[24] Brightman, RV, 243.
[25] RV, 240.
[26] RV, 241.

tical."

In developing a philosophy of religious education, we must be careful to avoid the extremes of either abandoning ideas and ideals in the interest of cultivating emotion, or of attempting to develop certain habits of conduct irrespective of ideal motives and devotional experiences which lie at the heart of religion. In a word, we must avoid the extremes of the behavioristic emphasis of exalting conduct and reaction and the ultra-intellectual and doctrinal phases of rigid orthodoxy. Instead,

> An inclusive philosophy is needed that finds room both for the rational and the extra-rational in an ideal of the whole personality meeting and interpreting the whole experience.[27]

In working out such a philosophy every religious educator must face certain problems.

One of these problems is the criterion of truth.[28] This, according to Dr. Brightman, is coherence. Truth is what coheres, what sticks together. Truth is secured by taking everything into account and seeing everything in relation to everything else, that is, insofar as the human being can.[29] This criterion recognizes the rights of the inner life as well as those of outer relations, of principles and ideals as well as

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[27] RV, 257.
[28] RV, 258-261.
[29] RV, 261.

particulars and real things.[30]

Another problem which the religious educator must face has to do with the nature of consciousness. According to personalistic psychology, all experience is self-experience. It begins with the unity of consciousness -- a complex that belongs together as some one identical person or self, particularly characterized by the traits of purposiveness and the constant striving for ends.[31] The personalistic theory of consciousness is empirical and realistic, recognizing and utilizing to the fullest extent the experiences that are central to religion.[32] It has the merits both of associationism and of behaviorism -- the banishment of a meaningless soul and the active, functional view of consciousness -- without the defects of either.[33] In view of these significant facts, Dr. Brightman declares that

> A program of religious education that ignores the self, its ideal aims, its identity and responsibility, will move only on the surface of moral and religious life. When religious education takes the self fully into account, it will see, as of late it has not always seen, that man is not a machine but a person, and that only behavior generated and tested by inner ideals can truly be called religious.[34]

There is also the problem of moral values. While the

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30 RV, 262.
31 RV, 266.
32 RV, 268-269.
33 RV, 267.
34 RV, 269.

ethics of personalism has been treated in the preceding chapter, we may restate briefly what has already been said, namely, that the good life is the whole life, the life which aims at the highest and fullest development of its capacities. Perfectionism holds that moral value consists in the development of personality as a harmonious whole rather than in pleasurable feelings or in rational will exclusive of other factors in human personality. Self-respect is the basis of moral obligation. Altruism is an inescapable duty because no self can develop alone, and no self can respect itself without respecting other selves.[35]

The religious educator must also face the problem of the nature of reality. Religious education should be founded upon an intelligent attitude toward metaphysics. What ought to be depends upon what is. To use the author's example, it is highly important for the religious educator to know whether he believes in a Rock of Ages or an Uncle Sam as the object of his worship if he is to be helpful in the direction of the religious life of others.[36] If we accept personalistic theism instead of pantheism or deism, religious education should aim to inculcate into the mind the thought of God's immanence in nature and in human persons, and should try to develop a mutual,

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[35] RV, 270.
[36] RV, 273.

conscious cooperation of man with God in developing personal life.[37]

Other special problems in a philosophy of religious education may involve the relation between science and religion, the interpretation of prayer and mystical experience, immortality, evil and suffering, and a host of other problems. To delve into any one of them is to delve into what belongs inevitably to the content of religious instruction, either in foreground or background.[38] And every religious educator must seriously face the question whether these fundamental problems are to be ignored, treated dogmatically and superficially, or studied intelligently and thoroughly.

Religious education has to do both with technique and content. As Kant has rightly contended, form without content is empty. But it is equally true that content without form is void. At the present time considerable emphasis is being placed on technique, and its value is not to be minimized; but there is a danger that religious educators may learn how to teach and in the process forget that there is something to teach. As Dr. Brightman say, "A project method that projects nothing is futile."[39]

Much of the emphasis upon the external and physiological

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[37] RV, 274.
[38] RV, 275.
[39] RV, 276.

is, of course, a reaction against faulty psychology and excessive inwardness in religion, but in the end it is likely to become more destructive of religious development than the inwardness against which it is a revolt. Either conduct or behavior alone is as empty and futile as is thought without conduct. Aside from conduct, which is only part of life, there is an inner life of consciousness, "where the mystic spirit communes with God, where conscience and duty dwell, where ideals and thought have their home, . . ."[40]

It is the present writer's belief that Dr. Brightman's greatest contribution to religious education is A Philosophy of Ideals.[41] Defining an ideal as

> a general concept of a type of experience which we approve in relation to a complete view of all our experience, including all our approvals, and which we acknowledge that we ought to realize,[42]

he maintains that ideals are not only of practical use to man in his control of experience, but also theoretically useful in revealing to him the very structure of the universe.[43] Ideals are fundamental to mind,[44] to nature,[45] and to society.[46]

According to the author, ideals form no complete or "fixed"

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40 RV, 255.
41 N. Y.: Henry Holt and Company, 1928.
42 Brightman, POI, 86.
43 POI, 101.
44 POI, Chapter I.
45 POI, Chapter II
46 POI, 127-131.

system, for new ideals are always being shaped and man's knowledge of true ideals is subject to constant growth.[47] Thus, idealism is a constant reinterpretation of the individual and of society and of their environment.[48] It aims at a discovery concerning the truth of reality and "a creation of new values within the limits imposed by the nature of things."[49] Although it makes no special appeal to custom or authority,[50] that is, authority in the sense of external force or mere compulsion as opposed to authority which finds its seat in loving personality,[51] it does not favor the kind of blind experimentalism which "tries any thing once," regardless of established truth or past experience.[52]

Whatever else may be said about idealism, it is best characterized by its appeal "from part-experience to whole-experience; from part-reason to whole-reason; from part-ideals to whole-ideals."[53] At the center of idealism is reason -- the ideal of ideals[54] -- an "ought-to-be-yet-cannot-be" ideal,[55] which appeals to the living unity of experience, and insofar as the human mind is capable, apprehended as a related whole.

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[47] POI, 217.
[48] POI, 218.
[49] POI, 218.
[50] POI, 103-104.
[51] POI, 130.
[52] POI, 218.
[53] POI, 96.
[54] POI, 127.
[55] POI, 87-88.

In this sense the idealist is a true realist; he considers life as a whole, and at the same time realizes that there is still more to learn.[56]

Since we have included Dr. Brightman among the personalistic writers in religious education, in all fairness to him and to the other personalists included in this chapter, we must point out one chief difference between his philosophy and theirs. The difference centers around the problem of evil and consequently involves the nature of divine personality since any solution of the problem of good-and-evil is to be found in one's view of God. The traditional view[57] held by Bowne, Knudson, Athearn, and Marlatt, holds to a God who is eternal, and infinite in power and knowledge, as well as goodness. Under this absolute God all seeming evil, except sin, is a real good. According to Dr. Brightman, God is also personal and eternal, and infinitely good, but he denies the infinity of his power and perhaps of his knowledge.[58] God is a personal finite Being whose finiteness consists in his own internal structure; an eternal unitary consciousness whose creative will is limited both by eternal experiences and brute fact.[59]

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56 POI, 218.

57 The best and most systematic treatment of this view with which the present writer is acquainted may be found in Dr. Knudson's volume, The Doctrine of God.

58 Brightman, POR, 274. His idea of a Finite God and the element of The Given receive their clearest and most adequate treatment in this volume.

59 POR, 300.

The will of God does face conditions within the divine experience which that will neither creates nor approves.[60] Holding to a Finite God, the solution to the problem of good and evil consists of a rational account of the relation of the eternal purposes and choices of God to eternal given factors in His experience (some think them to be external to his experience).

However, the difference is largely one of method, one philosophical and the other theological, and is not as wide as it may seem. For, on the religious question, both Dr. Brightman and the other personalists are in harmony. All agree that God does not approve of the evils that exist, although he may use them or allow them to be in order that good may come from them. They also agree that man cannot know what is in God's mind on such matters and thus can only make hypotheses at this point. But while other personalists are content to assert magnificent truths for faith and to think of evil and suffering as something to be overcome victoriously rather than a riddle to be solved,[61] Dr. Brightman insists upon a hypothesis to interpret the facts and validate the truth.[62]

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60 POR, 282.
61 Knudson, DR, 220.
62 For an excellent treatment of this problem see Edwin Switzer Richardson's "A Comparison of the Idea of God Held by Edgar Sheffield Brightman with the Traditional Idea of God as held by Thomas Aquinas, Rene Descartes, and Hermann Lotze." (A dissertation written at Boston University in 1939 for the degree of Doctor of Theology).

B. Other Writers.

1. George Herbert Betts.

In Part One of The Curriculum of Religious Education Professor Betts gives a brief but comprehensive outline of the origins and historical development of the present religious curriculum.

Speaking of the essential unity of the concepts of religion and education in the minds of the colonists, Horace Mann has described this period as a time

> when a few scattered settlements lay almost buried in the depths of the forest, when the fierce eye of the savage was nightly seen, when they stinted themselves on a scanty pittance -- and amid all their perils two divine ideas filled their hearts; their duty to God and to posterity. For the one they built the church, for the other they opened the school.[63]

The Horn Book, the New England Primer, and subsequent textbooks composed largely of biblical and moral materials bear out this statement. Even the curricula of secondary and higher education were dominated by religious objectives.[64] Religion was a constant and integral part in the training of practically every child in the schools and of all who belonged to churchgoing homes.[65] This influence continued until the War of the

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[63] Betts, CRE, 50.
[64] CRE, 59.
[65] CRE, 61.

Revolution, after which the control of the church gradually gave way to the state. With this change followed the loss of religious influence in the home and the school.

At the outset Sunday Schools were not primarily schools of religion or of the church. They are in no sense a child of the church, but at best only a foster child since the church was indifferent, if not hostile, to them in their earlier stages. Yet,

> the change was coming. The church was awakening to the possibilities inherent in the Sunday Schools. During the second and third decades of the nineteenth century the Sunday School in the United States became a school for religious instruction.[66]

Two factors influenced the church of a century ago to adopt the Sunday School as one of its enterprises. First, the church gradually became convinced of its inherent value as a means of grounding its constituency in religious faith; and, second, it became evident that the Sunday School movement was destined to grow and succeed independently of the church as an organization if the church refused to recognize it.[67]

To be religious in this period was to be correct in doctrine. As the author phrases it,

> Not the righteousness of one's life and conduct, nor the place of helpfulness and

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[66] CRE, 78.
[67] CRE, 80.

> upbuilding one occupied among his fellows, nor the ideals one impressed upon his generation, but what one believed, was the final criterion of his spiritual standing and classification with the church.[68]

Thus the Sunday School turned to the catechism as its chief method of instruction, and it has remained in use even to the present time, though hardly as prevalent now as it was in the first few decades of the nineteenth century.

However, this does not mean that the Bible was wholly neglected. It was used along with the catechism. Furthermore, from the time the American Sunday School became definitely a school of religion the Bible, either directly or indirectly, took first place in the curriculum and has maintained its position from that day to this.[69] The Bible has not only dominated the curriculum, but has all but monopolized it for three quarters of a century in recent times. Bett's contention that the Bible should be made an important factor in the curriculum, but not to the exclusion of extra-biblical materials, is in accord with personalistic teaching.

The beginning of the International Uniform Lessons may be attributed, at least in part, to the efforts of John H. Vincent (1865), a Methodist minister of Chicago.[70] His idea was given

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[68] CRE, 81.
[69] CRE, 97.
[70] CRE, 124.

added impetus by B. F. Jacobs, who campaigned so vigorously for "Uniform Lessons" that by the late sixties they had become the dominant topic in many Sunday School institutes and conventions.[71] They were approved later by the National Sunday School Association and continued to increase in popularity as late as 1922 when the International Sunday School Association and the Sunday School Council were merged together in the International Council of Religious Education.[72] Even today many children in Sunday Schools are using ungraded lessons. Yet, many objecttions were made to "Uniform Lessons," and out of these objecttions, coupled with the efforts of Erastus Blakeslee,,H. C. Trumball, Patterson Dubois and the influence of Primary Unions, graded lessons were steadily growing.

By the turn of the new century the movement toward grading had gained such headway that the editorial associations of the denominational publishing houses were obliged to take notice of it, and in 1901 sent a letter to the Lesson Committee urging two modifications in their lesson plans: first, that there should be a separate course of lessons for one year in Bible study for children of six years and under; and, second, that a two years course should be prepared for adult or senior classes.[73]

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[71] CRE, 124.
[72] CRE, 128.
[73] CRE, 142-143.

These were to be in addition to the Uniform Lessons. Yet this effort, along with public demand and individual support, led to the official approval of graded lessons by the International Sunday School Association.[74] Out of this graded movement, such textbooks followed as the Completely Graded Series, the Lutheran Graded Series, the Constructive Studies in Religion, the Beacon Course, the Christian Nurture Series, the Westminister Textbooks of Religious Education, and The Abingdon Religious Education Texts.[75]

In Part Two the author attempts to formulate the educational principles and state the fundamental theory which should govern the making of a curriculum of religious education. Believing that the curriculum consists of all the organized educational influences brought to bear upon the child through the agency of the school,[76] he lists certain fundamental principles that should prove helpful in curriculum making.

From the standpoint of objectives, he thinks that the following principles are essential:

> The religious curriculum must have definable, attainable, proved and measurable goals.
>
> The goals of the religious curriculum must be personal, child-centered.

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[74] CRE, 147.
[75] CRE, 150-153.
[76] CRE, 239.

> To be child-centered the religious curriculum must meet the threefold spiritual need of the individual: (1) for intelligence based on knowledge, (2) for loyalties to persons, ideals, and institutions, (3) for skill in expressing religious values in personal conduct and social relationships.
>
> The goals of the religious curriculum must be social, centered in a Christianized democracy.[77]

It is likely that the personalistic philosophy would include all of these principles, at least in part, in its theory of curriculum building. The first, third, and fourth, would find considerable sanction in the personalistic criteria discussed in Chapter II. Personalism would also endorse the second principle in its person -- and child-centeredness as over against a curriculum completely dominated by subject-matter. Professor Betts advocates a child-centered curriculum for children and an adult-centered curriculum for adults. Personalism would voice its approval of such a distinction.

The following principles are offered as guides for the content aspect of curriculum building:

> The subject matter of the curriculum must be suited to the accomplishment of its aims.
>
> The subject matter of the curriculum must be suited to the religious needs, capacities, and limitations of the individual.

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[77] CRE, 316-323.

> The subject matter of the curriculum must minister to the religious needs of present-day social experience.
>
> The subject matter of the curriculum must adequately represent the various sources of religious experience and its many forms of expression.[78]

There is hardly any sound theory of religious education, personalistic or otherwise, that would question the necessity and validity of the first and last principles listed under this group. The second principle is also important in that it recognizes the genetic development of the child. The same powers of heart and mind used in the appropriation and reconstruction of religious experience function in other spheres. Thus in religious education, as in public education, any subject matter that lies beyond the grasp of the individual is unsuitable and of very little value in his development. The old idea of knowledge, comprehension, and understanding as something to be "imparted" has practically been discarded. Rather they spring up, under proper stimuli, as a part of experience. Therefore, unless the content of the curriculum is such that it can be incorporated into and become an active part of living experience it ceases to function as knowledge, comprehension, and understanding. The third principle with its stress upon the religio-social content of the curriculum has

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[78] CRE, 323-330.

been treated so extensively by the two following writers that further elaboration at this point will be unnecessary.

The form and organization of the curriculum also render it more effective when governed by certain principles in its construction.

> The literary form and quality of the religious curriculum must accord with the high sources of its materials and the supreme interests involved.
>
> In mechanical form and execution the religious curriculum must represent the best of the bookmaker's art applied to educational materials.
>
> In its educational organization the curriculum must be governed by the principles of genetic psychology applied to religion.
>
> In its pedagogical provisions the religious curriculum must use the best of proved educational science as applied to religion.[79]

There is no point at which Personalism would disagree with these principles as they are stated in this abstract and precise form. Its chief concern would center around the certainty of the "best" of proved educational science. "Best" and "needs" are two terms frequently used by Betts and both of them imply a diversity of opinion and thought.

In Part Three Professor Betts offers a cross-sectional view of the curriculum of religious education, undertaking to

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[79] CRE, 330-335.

familiarize the reader with its content and organization, and to check its strengths and weaknesses as measured by the power of the materials to meet the demands rightly placed upon it by the individual, by society, and by the church. Since the present writer follows the same procedure in Chapter IV, but more specifically on the basis of personalistic criteria, an elaboration of the favorable and unfavorable points of each series will not be treated in this brief summary. Furthermore, much of the criticism which Professor Betts makes is no longer valid since many of the lesson series and textbooks in religious education have been revised since the publication of The Curriculum of Religious Education.

The personalists would not criticize Professor Betts so much on his contradiction or repudiation of personalistic principles as they would upon his neglect to emphasize some of them more sharply and upon his omission of others entirely. Personalists would agree with most of what he has to say in this volume. Yet he seldom refers, except in an indirect way, to any of the metaphysical, ethical, theological, and sociological criteria listed in Chapter II. It is not that he would disagree with all of these criteria -- many of them he would probably sanction -- but the fact that he places little, if any, emphasis upon them leads the reader to think that he considers them of minor importance. From the standpoint of pedagogical criteria, he does make some provision for the fac-

tor of transmission, along with the element of creativity, in the way of an intellectual heritage, yet the personalists would contend that he does not provide adequately for the factor of discipline and for ideas, ideals, and racial experience. There is a lack of the personalistic stress on ideational determinism and purposiveness.

2. George Albert Coe.

It is not inconceivable that a personalist could read The Psychology of Religion[80] and find sufficient personalistic elements in it to regard its author as an exponent of personalism. Included among his attitudes toward religion and the psychology of religion, which are to serve as an aid to the critical reading of the book, Professor Coe makes the following statement at the very outset:

> From the standpoint of the moral will, the rational possibility of faith in a personal God and in life after death seems to me to be immensely important. For I conceive the ethical in social terms, and therefore for me persons are the paramount reality.[81]

I also refer to such elements as his distinction between biological and preferential functions,[82] his dynamic, activistic, and realistic view of the whole mental life,[83] and his partic-

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80 Chicago: University of Chicago Press, 1916.
81 Coe, PR, xiv.
82 PR, 35-42.
83 PR, 229 ff.

ular conception of society.[84]

However, the personalist's opinion is modified to some extent when he turns to A Social Theory of Religious Education[85] and finds the author following very closely after the philosophy of John Dewey, particularly the latter's efforts to put education and industrial democracy into a single perspective. Throughout the whole discussion there runs the conviction that within Protestantism there is a distinctly religious principle, that of a divine-human industrial democracy. "My Father worketh even until now, and I work." "Divine love," he thinks, "cannot realize itself anywhere but in a genuine democracy."[86] The Christian religion contains a permanently progressive element, and thus a motive, for self-criticism of "the world." Consequently, Religious Education is thought of not merely as a process whereby ancient standards are transmitted, but also as having a part in the revision of standards themselves. Viewed in this light, its aim is the "growth of the young toward and into mature and efficient devotion to the democracy of God, and the happy self-realization therein."[87]

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84 PR, 235, 236.
85 N. Y.: Charles Scribner's Sons, 1917.
86 Coe, STRE, 55. It is the author's belief that the idea of democracy is essential to a full understanding and appreciation of Jesus' teaching. He also believes that Jesus' desire for a brotherhood of man leads on with the inevitableness of fate to the ideal of a democratic organization of human society, and his fusion of divine with human love presents us with a divine-human democracy.
87 Loc. cit.

Part One of this volume deals with "the Social Standpoint in Modern Education." This theory of school organization, methods, and curriculum is briefly, but adequately summarized as follows:

> Social character and efficiency are to be achieved through social experience; social experience is to be had primarily through the performance of social functions, but it may be extended through emancipation in the use of well-selected and well-graded subject matter that represents the social experience of the race; school experience is most effective educationally when the pupil experiences the least break between it and the life of the larger society.[88]

Under such a theory society is not merely one educator among many; it is the prime educator within all educational enterprises.[89] The basal process in education is social interaction. The first concern is not a textbook, but the persons with whom the pupil comes in contact and the sort of social action in which he has a part.[90] Nothing is more important in education, especially Christian education, than participation of pupils with one another and with their elders in Christian enterprises, that is, enterprises that aim at social welfare, social justice, and a reconstruction of world society.[91] Such a concept of education will eliminate the deadly separation of

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88 STRE, 23-24.
89 STRE, 14.
90 STRE, 19.
91 STRE, 69.

knowing from doing, or of Christian doctrine from Christian experience.[92]

In accordance with Professor Coe's concept of curriculum we are to think of the pupil as moving through social experiences; of these experiences as arising in active dealings with real and immediate situations; as including the rise of intelligent social progress, as coming in a pre-arranged order that is governed by the growth of the pupil's social capacities, and as including human and divine fellowship in a single whole.[93] Its primary content is to be found in present relations and interactions between persons.[94] Essentially, then, the curriculum is a course in actual living rather than a course in supposed preliminaries to real life.

According to Professor Coe, the curriculum is to be based squarely upon the idea of incarnation -- that God makes Himself known to us in concrete human life; that we obey Him and commune with Him in any and every brotherly attitude that we assume toward His children, and that an experience of God does not occur merely once or twice in history, (nor through supernatural means) but continually.[95]

The Bible serves as a means that mightily assists in pro-

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92 STRE, 82.
93 STRE, 98.
94 STRE, 102.
95 STRE, 113.

moting, illuminating, clarifying, and confirming these contacts and interactions, and in extending the Christian fellowship back to Jesus and the prophets, and forward toward the fulfilling of the prophetic ideals.[96] It is to be used as a means to an end, however, and not as an end in itself. If the curriculum is fundamentally a course in Christian living, the Bible should be used at each turn of the child's experience in such a way as to help him with the particular problem that is then uppermost.[97] It is on precisely the same principle that extra-biblical material is to be used. And it is not to be assumed that extra-biblical material will not be included in the curriculum for children; for their problems, like those of adults, have to do with enterprises and adjustments concerning which the Bible gives little, if any, information.[98] However, such material will not supplant the Bible, or derogate from its uniqueness as an instrument for social education. The Bible contains a body of literature of unique power for the stimulation and criticism of social motives and ideals.[99]

Professor Coe joins a long procession of modern educational reformers in proclaiming that we learn by doing, that experience of the real world is the basis of vital instruction

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96 STRE, 113, 114.
97 STRE, 114.
98 STRE, 115.
99 Loc. cit.

about it, that participation in the elements of industrial processes is essential to education, and that character grows by fulfilling one's function in some social group.[100] Moral character means that one has found something important to do that requires the union of several wills, and that one is firmly devoted to getting this thing done.[101]

Behind the query What is Christian Education?[102] lies the conviction that the whole situation, ecclesiastical and extra-ecclesiastical, is confronted with a principle already within historical Christianity that would re-create Christian Education, and by doing so make an indispensable contribution to the healing of a sick society.

In this work he repudiates, and not without personalistic approval, the theory that has controlled Christian education almost universally, namely, that there is a body of most important truth -- 'saving truth' -- which is to be handed on by the church from generation to generation to the end of the world. The work of the Christian teacher is to hand on or transmit something that already exists and the contribution of his personality is simply and solely that of a reinforce-

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100 STRE, 193.
101 STRE, 196.
102 N. Y.: Charles Scribner's Sons, 1929. In this volume and in his later periodical articles he swings back to more of a personalistic leaning than he showed in his earlier writings, particularly in The Psychology of Religion.

ment of the transmissive process.

Pointing out the failures of transmissive education,[103] Professor Coe pleads for creative education that is also Christian. Such a concept of education shifts the emphasis from that of handing on a religion to the creation of a new world. The focal point of true education is not acquaintance with the past, even though this factor may have its necessary bearing, but in the building of a future that is different from the past. The nature and the degree of this difference are to be determined with and by means of the educative process. They cannot be dictated or imposed; neither can they be discovered by the exegesis of any historical document.[104] In a brief and schematic way this is what is meant by a creative education that is likewise Christian.

> Looked at from the standpoint of the learner's experience, what has been said means that learning to be a Christian should be, essentially and primarily, an experience of free creativity. Looked at from the standpoint of the teacher, it means fellowship of teacher and pupil in forming and executing purposes that are unprecedented as well as those that follow precedent. From the standpoint of the church, it means ecclesiastical self-reconstruction in and through fresh approaches to the surrounding world.[105]

Under the concept of a creative education that is likewise

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103 Coe, WCE, 35-59.
104 WCE, 33.
105 WCE, 22.

Christian, the Christian life would be viewed as a process in which individuals, despite their finiteness, participate with God in the gradual creation of a moral order, which is a society of persons actively bound together by good will.[106]

He concludes the discussion of What Is Christian Education? by saying that

> It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons.[107]

From a personalistic standpoint, one of the chief criticisms made of Professor Coe is that in his following of Rousseau and Dewey he so over-emphasizes the creation of values as to stigmatize and practically eliminate the equally important task of conserving values once created.[108] The creative phase of religious education is extremely important, and personalism does not contend that merely transmitting ideas will produce Christian character. Yet, as we have pointed out in Chapter II,[109]

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106 WCE, 86.
107 WCE, 296.
108 Cf. Athearn, MT, 163, 164. It should be noted, however, that this criticism is not made by all personalists. The present writer shares the feeling with some of Professor Coe's students and followers that Dr. Athearn's interpretation is hardly a true one. It is inaccurate to say that Coe stigmatized and practically eliminates the conservation of value. There are certain values where he defines and defends as over against the values of content.
109 Page 42, supra.

the religion of Christ has a message and a content and we cannot worship technique to the neglect of content. There is still much in the message of Christ that must be passed on in a "transmissive" manner. His teachings, ideals, and divine personality are incentives to purpose, resolution, and achievement in the creative process.

It is also the opinion of the personalists that in his extreme social interpretation of religious education Professor Coe has tended to over-emphasize the anthropocentric phase of religion and to minimize the theocentric phase.[110] Let us consider, for example, his conception of sin.[111] He says:

> When I was a boy, I was taught that sin is a relation, not between me and my neighbor, but between me and God. Subsequent reflection has led me to regard the distinction here made as not valid. . . .The dwelling place of the Highest is not a part from, but within, the brotherhood, which is the family of God and the kingdom of God.[112]

The emphasis here is, of course, an outgrowth of his theory of divine immanence, and it is good to the extent that it portrays the social context of sin and that sin is never purely a private transaction between the sinner and God.

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110 This is particularly noticeable in his conception of religion as the discovery of persons. Cf. Coe, PR, 240-252.

111 It is interesting to note that many of the more influential books in liberal religious education, including E. S. Ames' Psychology of Religious Experience, W. C. Bower's The Curriculum of Religious Education; Religion and the Good Life; and Hugh Hartshorne's Character and Human Relations, do not even list the term sin as a primary heading in their indices. Coe's A Social Theory of Religious Education and Elliot's Can Religious Education Be Christian? are notable exceptions.

112 STRE, 164.

Professor Coe would probably agree with the personalists that sin is not all antisocial conduct, that in the final analysis it is also directed against God, the source of human existence and salvation -- a fact clearly indicated in the sayings of both the prophets and Jesus. Yet, even in recognition of his contention that to sin against man is to sin against God, a few personalistic and neo-orthodox thinkers feel that he emphasizes the manward side of sin to a relative neglect of the Godward side.

Then in his attempt to envisage democracy and the Kingdom of God from a single perspective, it seems that Professor Coe has practically obscured any distinction between the Kingdom of God and any given social order. It is true that he does not equate the Kingdom of God with democracy. Yet his visualization of the Kingdom and its possible realization only through democracy seems to make the two inseparable. Even though a close relationship may exist, it is difficult for the present writer to conceive of the Kingdom of which Jesus spoke and of the Kingdom as a transcendent reality ever to be fully translated into the relative forms of human culture. This does not mean, however, that the Kingdom is an other-worldly reality. No empirical social order is normative for the Kingdom, yet history is the scene in which God's Kingdom serves as a reconstructive force; it is the place in which God's redemptive action takes place.

When judged strictly on the basis of the criteria in Chapter II, Coe, like Betts, is subject to criticism more on the grounds of omission and lack of emphasis than on repudiation and contradiction. But in a very general way, it may be said that his whole philosophy of religious education is too socialistic and pragmatic to coincide with the individualism and idealism of personalism.

3. William Clayton Bower.

Professor Bower's article on curriculum reconstruction in 1917 has grown into The Curriculum of Religious Education,[113] which is in reality a philosophy of religious education translating John Dewey's Democracy in Education[114] into the terms of religious Education.

In his survey of the historical conception of the curriculum as discipline, knowledge, and recapitulation, the author shows that there has been a definite movement away from the external and the traditional and the formal in the direction of the experience of the learner. The centre of attention has shifted from process to materials, from materials to human nature. Thus history has prepared the way for modern education to think of the curriculum in terms of the human person who,

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113 N. Y.: Charles Scribner's Sons, 1925.
114 N. Y.: The Macmillan Company, 1916.

together with the social group, is seeking a fuller, more meaningful, and more satisfying life.[115]

In step with this trend Professor Bower has formulated his conception of the curriculum as enriched and controlled experience.[116] In this conception, the centre of education shifts from the learning process and subject-matter to persons. The curriculum has its beginning, its continuance, and its end in a forward-moving and worthful experience. Its content is determined by the content of experience, and its organization is determined by the way in which experience moves toward the objectives of self-realizing persons. In a word, "the curriculum is experience under intelligent and purposive control."[117]

The fundamental element in a curriculum as enriched and controlled experience consists of a selected body of actual experiences of children, young people, and adults. These experiences are lifted to the level of consciousness, interpreted and brought under control in the light of worthy ideas, ideals, and purposes through a cooperation of the mature and immature members of the social group. In this way educational experience does not take its pattern from the school, but from real

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115 Bower, CRE, 33-34. The reader will note that "CRE" has been used in preceding footnotes with reference to Betts' work, The Curriculum of Religious Education. However, beginning here any "CRE" appearing throughout the remainder of the dissertation will refer to Bower's book, The Curriculum of Religious Education.

116 CRE, Chapter IV.

117 CRE, 36.

life as it is actually in the process of being lived.[118] To use Bower's own description,

> The experience curriculum will, then, consist of a body of carefully selected and organized experience lifted out of the actual, ongoing life of the person or the social group; of a critical study of the situations themselves for their essential factors and their possible outcomes; of the ideas, ideals, attitudes, and habits that have emerged from the past experience of the learner and of the vast stores of historical subject matter that have descended from generation to generation and that contain in organized and available forms the best that the race has thought and felt and purposed. One will miss the time-honored text-books and schedules of things to be learned. Instead one will find a body of experience that is feeling its way from point to point of meaning and control as it moves out into the uncharted areas that skirt its ever-widening frontiers, and a rich body of source material in which the learner may see his own experience reflected and interpreted, and by the aid of which he may deepen his own insights into reality, widen the range of his own outlook on life, and bring his own experience under conscious and certain control in the light of the most dependable knowledge, the worthiest ideals, and the highest purposes of the race.[119]

In this conception of the curriculum knowledge is from the beginning essentially active. The knowledge that is of the most worth is that which furthers present experience by throwing light upon it and enabling the learner to direct it toward consciously selected ends.[120] Its primary value consists in

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[118] CRE, 165.
[119] CRE, 179.
[120] CRE, 131.

the fact that, having emerged from experience as meaning, it is capable of re-entering experience as a factor of control.[121]

When the curriculum is conceived in terms of enriched and controlled experience, method is interpreted as widening experience.[122] The traditional distinction between subject-matter and method tend to disappear. They continue to remain distinguishable in thought, but in practice they merge into different aspects of the same situation-response. Each becomes meaningless and insignificant without the other. Subject matter and method are inseparable.

It is impossible for a curriculum built upon the concept of enriched and controlled experience ever to be completed. By its very nature it must be a changing, growing, forward-moving thing. Consequently, those working in the field of curriculum must always be ready to modify their objectives, change their point of view, and reconstruct the materials with which they work.

This type of curriculum, dynamic in its content and organization, must also function dynamically within experience itself. It must anticipate experience and give it constructive direction. Within its attention fixed upon the unrealized future, it must seek its function in giving substance to things

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121 CRE, 132.
122 CRE, 207-225.

hoped for. But

> Above all, it must find its highest function when it becomes an instrument in the hands of a forward-looking and creative church for deliberately building the Kingdom of God, and in the hands of individual Christians for the realization of the "new creation" of a Christ-like character.[123]

There are several ways in which the dynamic curriculum will achieve these results. One of the ways is through the creation of a vital conception of truth. Another is through the creation of conditions that lead to continuous growth. It will also strive in its objectives toward the creation of a tolerant and responsible mind. Finally, the dynamic curriculum will include in its objectives not only the creation of a forward-looking type of religious experience, but also a creative attitude toward life in general.[124]

In Character Through Creative Experience[125] Professor Bower has further elaborated certain assumptions dealt with in his earlier writing and has carried the implications of these assumptions further into the field of technique as distinguished from content. The discussion has been limited to the creative aspects of experience within which are operative the factors of intelligence, reflective thinking, evaluation, and the capacity of human beings to form and execute purposes.

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123 CRE, 254.
124 CRE, 254-259.
125 Chicago: University of Chicago Press, 1929.

Education viewed as the initiation of the young into a creative personal and social experience[126] is vastly more and other than something that can be determined by adults and imposed from without upon passive and receptive learners, however skillful the technique of inculcation may be. Education in this sense subjects the experience of the past, the technique of living, and the objectives of life itself to the revaluation of fresh experience as it appears concretely in the life of the individual.[127]

Under this concept of education it thus follows that there is no such thing as "the" technique; there are techniques, in which an experimental attitude is necessary. The best procedure for our time grows out of tested experience under widely varying conditions over considerable periods of time.[128]

Whatever the suitability of the technique of creative experience for other aspects of education, it is the author's conviction that these techniques are particularly applicable to character education. It is the very essence of character that it should be inner, self-chosen, and the progressive realization of values that are in process of being transmuted into integrating, organizing, and motivating life-purposes.[129]

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126 Bower, CCE, 15-16.
127 CCE, 14.
128 CCE, 4-5.
129 CCE, xi.

> One cannot dwell upon the ideals and aspirations of the good life without becoming aware that at its heart morality is a factor of reconstruction. Dealing as it does with the criticism and organization of values, its attitude is essentially creative. At best the ethical spirit has always been a free and severe critic of the status quo of social life. . . .The good life at its best deals with lingering yearning upon the possibilities of growth in the light of the highest social and spiritual ideals that center in a universe of moral values.[130]

Furthermore, the good life consists in the discovery of values in the entire range of personal and social experience, in the criticism of these values, and in their organization into a consistent pattern of behavior. "The good life is essentially a radical experiment with the possibility of life in terms of these values."[131] It is more than passive appreciation; it is of the essence of remaking, both of human personality and of the Great Society.

Education conceived as the initiation of the young into a creative personal and social experience also affects the unit of learning within the curriculum. The educator is primarily concerned with helping the learner to explore, interpret, enrich, and control his own experience. This involves the location of the unit of learning within the ongoing experience of the learner, "the terminus a quo of which is an identifiable

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130 CCE, 19-20.
131 CCE, 224.

situation and the terminus ad quem of which is an identifiable response."[132] "The unit of learning in the interpretation, enrichment, and control of experience is a situation carried through to its completed response."[133] Such a unit is lifted out of the normal, day-by-day experience of the learner and the learning group -- from the family, the school, vocational activity, recreation, civic life, and aesthetic enjoyment. The completion is determined by the ability of the learner in actual life to meet and respond to similar situations with insight, understanding, critical judgment, and precise and dependable control.

In the final analysis, the technique of character education resolves itself into the technique of changing the behavior patterns of self-realizing persons.[134] And education, when viewed as creative personal and social experience, proposes the introduction of intelligence, critical evaluation, experimentation, and organized purpose into the reconstruction of the behavior patterns that constitute the moral and spiritual life.[135] This means that effective character education will best achieve its ends by working with the concrete experiences of growing persons. It will begin with behavior patterns as it finds them in the ongoing experience of person, and proceed by helping

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132 CCE, 59.
133 CCE, 61.
134 CCE, 262.
135 CCE, 123.

growing persons to understand their experience and the factors of its control. On the basis of such judgment and understanding, it will help them to reconstruct their behavior patterns from what they are into what, in the light of their emerging set of values, they desire them to be.[136]

Religion, in the functional, prophetic, and thus creative sense in which Professor Bower conceives it, is highly instrumental in the achievement of the type of personality which constitutes the good life. Its functions are chiefly four: the integration of personality; the spiritualization of character; the emphasis which it places upon the ideal aspects of experience; and the unique power which it carries as a source of motivation. A later volume by the author, Religion and the Good Life,[137] is largely an elaboration of these factors.

Professor Athearn has criticised the "life-situation" and "experience-centered" curricula advocated by Professor Bower and incorporated into the programs and publications of the International Council of Religious Education as notably lacking in religious content. Most of it has turned out to be ethical cultured curricula which cannot be distinguished from the humanism of Comte or Adler. He thinks that in the field of religious education the project method advocated by Coe, Bower,

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136 CCE, 260.
137 N. Y.: Abingdon Press, 1933.

Vieth, and others is a technique through which naturalistic humanism, in the form of ethical culture, seeks to supplant the evangelical faith in a personal God, a Divine Christ, the Fatherhood of God, and the brotherhood of man, with a human fraternity of developing biological organisms seeking changing satisfactions in a material universe of which they are an organic part. Thus the forces of Christian theism face a rising generation in which secular education has planted the methods and attitudes of agnosticism, and in which the Sunday School forces of America are now preparing to instill the virus of naturalistic humanism, under the caption of project approach, experience-centered programs, life-situations, and other catch phrases of an agressive propaganda in current education.[138]

However, the present writer feels that much of the criticism which Athearn directs at Bower is unwarranted and, as has been shown in Chapter II,[139] that much of Bower's teaching on the problem of curriculum is in harmony with that of the personalists, including Athearn himself.

Bower's emphasis upon experience and the factor of conscious purposive control in experience is in harmony with Athearn's definition of education as "the introduction of control in experience."[140] His theory of curriculum is character-

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138 Cf. MT, 161-170.
139 Cf. Supra, 36-39.
140 MT, 1.

ized by the personalistic demands of person-centeredness, experience-centeredness, the inclusion of biblical and extra-biblical materials, and the provision for transmission along with the element of creativeness. His theory would also find personalistic sanction in its organic emphasis and its stress on the elements of intelligence, reflective thinking, and evaluation. Both the sociological and psychological criteria of personalism would find expression in his declaration that "the curriculum is experience under intelligent and purposive control,"[141] and his insistence that the technique of character education resolves itself into the technique of changing the behavior patterns of self-realizing persons -- the introduction of purpose and intelligence in the reconstruction of behavior patterns. This is a step toward the purposive-behaviorism of personalistic psychology. What could be more personalistic than his constant plea that experience be lifted to the conscious level, interpreted and brought under control in the light of worthy ideas, ideals, and purposes through a co-operation of the mature and immature members of the social group! In fact, the emphasis throughout his entire discussion on ideas, ideals, and attitudes leans toward the ideational determinism of personalism and the consciousness of ideals as instruments of control.

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141 CRE, 36.

There are a host of problems which Professor Bower does not deal with at all or does not treat specifically enough to be judged on the basis of personalistic criteria -- many of them too philosophical and theological to receive adequate treatment in the three volumes on religious education under consideration. Since he leans toward the religious naturalism of his colleague, Professor H. N. Wieman, presumably there are problems and factors arising out of the metaphysical and theological criteria of personalism, also the ethical -- despite his references to self-realization, with which he would not agree. But more specifically, the criticism to be directed at him by the personalists consists of his extreme experimental attitude, his failure to emphasize more strongly the necessity for facts and principles to reason with, the factor of motivation, the factor of discipline which leads to the achievement of freedom, and principles by which to govern life-situations.

4. Paul Herman Vieth.

Professor Vieth rightly conceives that if an educational process is to be effective there must be definite ends or objectives to be achieved. Realizing that religious education previously lacked both ends and methods, he attempts to embody both of these in his consideration of different views of what religious education is and means, and in what its final objectives should be.

He begins his statement of Objectives in Religious Education[142] by discussing the relation between secular and religious education. Here he contends that there is no discontinuity between the religious and the secular,[143] and that religious education is related in kind to the process of education in general.[144] Religion is concerned with all of life's values and thus general education, insofar as it outlines complete living as its major objective and includes religious interests and values in its definition of complete living, has opened the way for religious education.[145] Personalism would agree with all these contentions.

Laboring under the impression that movements and results are to be studied and utilized "as a springboard to launch new studies through which a more satisfactory statement of objectives may be formulated,"[146] the author has included a survey of materials selected from ten leaders in the field of religious education and four leaders in the field of secular education in his effort to arrive at the aims and purposes of religious education. He lists seven major objectives, all of which personalism would heartily endorse.

To foster in growing persons a consciousness

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142 N. Y.: Harper and Brothers, 1930.
143 Vieth, ORE, 15.
144 ORE, 5.
145 ORE, 5-6.
146 ORE, 91.

> of God as a reality in human experience, and a sense of personal relationship with Him.
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> To lead growing persons into an understanding and appreciation of the personality, life and teaching of Jesus Christ.
>
> To foster in growing persons a progressive and continuous development of Christ-like character.
>
> To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a special order embodying the ideal of the fatherhood of God and the brotherhood of man.
>
> To enable growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.
>
> To develop in growing persons the ability and disposition to participate in the organized society of Christians -- the church.
>
> To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.[147]

Professor Vieth admits that the sixth and seventh major objectives of this group are of less importance than the remaining five. They are more of the nature of "mediate" objectives in the sense that "they are instrumental to some more ultimate value which lies beyond."[148] However, they are important, first, because they receive sufficient attention in the literature of religious education; second, because there is an

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147 ORE, 80-88.
148 ORE, 89.

essential relationship between them and the personal and social values which may be regarded as ultimate objectives; and, third, if education in church membership and education in the religious culture of the race are to receive recognition and adequate emphasis we must look to the school of religious education to include them in its scope.[149]

The author recognizes that this work is only a beginning, and that there will have to be much more investigation and experimentation carried on in this particular branch of the field. He also feels that none of these objectives, because of their extensiveness and intensiveness, could be treated adequately by a single writer. The problem is one to be worked on by theologians, biblical scholars, sociologists, psychologists, and philosophers. The objectives are inclusive only in the sense that they are concerned with all phases of knowledge.

In keeping with good scholarship, with the reasons stated above, and because of his penetrating insight into the vastness of the problem involved, Professor Vieth readily admits that no degree of absolute finality either can or should be attached to the book. He also declares that "no claim to originality can be made by the author except insofar as original work has been done in classifying and interpreting."[150] The many quo-

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149 ORE, 88-89.
150 ORE, 92.

tations in the book make the reading a bit dull at times to the average layman, but they serve as excellent source material for anyone vitally interested in the field of religious education.

Again the writer points out that his purpose has been "that of defining 'comprehensive' objectives as distinct from 'specific' objectives."[151] His use of analysis has been undertaken with the view that previous objectives in religious education have been too general in scope to be of any practical value. He is aware, however, that the method of analysis has certain drawbacks in that a complete description of the whole is frequently lost.

At the present time this book is probably one of the best available on the subject. The adoption of its objectives by the International Council of Religious Education is some indication of its value and popularity. The subject-matter is flexible in that the reader is free to make his own interpretation of the material given; as he says, "the function of comprehensive objectives is to set the general purpose of the process."[152] As to the value of the book, he holds that unless "it serves to release activity for better religious educational procedure it will have failed."[153]

The philosophy on which he bases his work is clearly out-

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151 ORE, 93.
152 ORE, 96.
153 ORE, 96.

lined and supported by personalistic philosophy at every point.

> Education is a process of growth. Growth is conceived, however, as being toward some goal. These goals are stated as objectives. Each growing person is to be free to form his purposes, but maturity owes it something by way of guidance in this process through the means and instruments which it possesses by the very fact of its being mature. It is assumed that there is a possibility of rapport between the individual and God, and that even more than the individual reaches out for God, God is seeking to touch the soul of the individual. This experiential basis for religion is taken to be a fundamental criterion of success in religious education. It is assumed further, however, that God may work through natural processes to attain His ends, and that, therefore, education is not a substitute for religious experience but the instrument for the promotion of such experience. The individual is regarded as the primary unit in the educational process, and all objectives are made in terms of desired changes in persons.[154]

Professor Vieth's philosophy is supported by personalistic sanction insofar as it goes, but the chief personalistic criticism is that the work as a whole is not philosophical enough.

Similar to Professor Vieth's notion of education is Walter Scott Athearn's contention that "Democracy will not be safe for the world till democracy learns how to make secular and religious education efficient and universal."[155] He further

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154 ORE, 97.
155 Athearn, READ, 21.

declares that

> A complete community programme of religious education should be projected parallel with the community's system of public schools, as fast as public sentiment can be perfected to support it.[156]

It seems to the present writer that Professor Vieth's exposition of objectives in religious education, emphasizing particularly personal and social experience, man's acquaintence and personal relationship with God, the development of Christ-like character, and the achievement of the highest personal and social values finds reinforcement in the personalistic definition:

> Religious education is the application of sound psychological, pedagogical, sociological, ethical, metaphysical, and theological principles to the production of character; the conversion of desires into values or the process by which desires are so deepened as to yield the higher values; the introduction of God into experience in such a way as to develop ideals, ethical conduct . . . persons.[157]

5. Hilrie Shelton Smith

In Faith and Nurture[158] Professor Smith gives us a book that is well-thought through, carefully documented, and written with touches of warmth and conviction. It is a distinct con-

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156 READ, 161.
157 Marlatt, Lectures on "The Principles of Moral and Religious Education," Boston University School of Theology, 1939-1940.
158 N. Y.: Charles Scribner's Sons, 1941.

tribution to religious thinking.

The author believes that Christian education faces a crisis in its theological background and as a result must either merely reaffirm its faith in the liberal theological position that it has hitherto held, or it must rethink its theological base in terms of recent trends in Christian thinking.[159] And personalists think that he is right in insisting that religious education come to grips with theology since religious education rests as much upon theological assumptions as it does upon the assumptions concerning the nature and objectives of education.

Certain elements of the liberal theology of the nineteenth century, including the immanence of God, the idea of growth and progress toward the ideal, the goodness of human nature, and the historical Jesus, were taken over by modern Christian education of this century and have become the roots of liberal Protestant nurture.[160] But in espousing theological liberalism and progressive education modern Christian education of this century has not only departed from the Christian faith, as Dr. Smith thinks, but it is also certain to collapse or die out unless it realigns its thinking with "newer currents of Christian thought."[161] This realignment,

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159 Smith, FN, vii.
160 FN, 5-26.
161 FN, vii, viii.

although the author is hesitant in admitting it, is a return to the Augustine-Barth-Brunner-Niebuhr tradition, popularly known as "neo-orthodoxy."

He attacks the so-called social gospel with its this-worldly idea of the Kingdom of God to be achieved through gradual growth as being inadequate to the kind of world into which man is now moving.[162] The personalists agree with him that too much emphasis has been placed on the social-gospel in modern liberal religious education, but from his discussion we gather that he would classify all advocates of the social gospel and modern religious educators with their sense of responsibility for social reconstruction as sheer humanitarians and leaders of political action, and thus ignoring the fact that they might possibly be fulfilling God's purpose of building a better world through the Christianizing of social relations. Such an interpretation would certainly be repudiated by such men as Washington Gladden, Walter Rauschenbusch, and the late Shailer Mathews.

He further condemns the liberalistic idea of man as being too romantic to do justice to human nature,[163] and its conception of the basis of human value as falling short of the theocentric idea of man portrayed in the Bible and in the

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162 FN, Chapter II.
163 FN, 70-76.

history of the Christian movement.[164] As in the case of the church and its human constituents, he seems to set man and God over against each other, and thinks it futile to try to find God through social relationships and relationships with the natural world. Whereas both the personalists and modern liberal religious educators, contrary to Dr. Smith's allegation, visualize God and man finding each other at the points where man interacts with his world of reality in the actual experiences of everyday living. He also seems to think of values existing somewhere out there "in the blue" or in some transcendent realm, when, as a matter fact, values are concrete in nature and, according to the personalists, can be experienced only by persons, in which God is the Supreme creator and carrier of values.

In like manner, Dr. Smith brands the evangelism of modern liberal religious educators as a failure largely because of its rootage in an inadequate experience and conception of the Christian gospel.[165] Its gospel is defective because of its inadequate grasp of the revelation of God in Jesus Christ as the final meaning and destiny of human experience, with a resulting conflict between historic Christianity and the tenative, relative, and experimental approach to truth by the

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164 FN, 79-84.
165 FN, 105.

progressive educators.[166] It is also defective in its neglect of repentance, its strong emphasis on human endeavor, knowledge, and creative quest as over against God's initiative in religion.[167] Its view of human nature in its relation to sin is too easy and romantic.[168]

In setting up a sharp contrast between the action of divine grace and the processes of growth, Dr. Smith relies almost exclusively upon St. Paul with his cataclysmic conversion experience and his theologizing of the person and message of Christ. The statement that "the child emerges in history as a creature in tension with the Kingdom"[169] may find support among certain theological dogmas, but it certainly is not in harmony with much of Jesus' teaching.[170] The personalists and the religious educators whom Dr. Smith criticizes find God's grace operative in the normal processes of human development, involving not one but many decisions in every area of the child's experience and finding its highest expression in a devout loyalty to Jesus, of whom it is said that as he "grew older he gained in wisdom and won approval of God and man."[171]

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166 FN, 105-114.
167 FN, 132-135.
168 FN, 124.
169 FN, 121.
170 As, for example, Mark x. 14.
171 Luke ii. 52 (Goodspeed's translation).

The attack on liberal Christian education is continued in the charge that it has failed to give adequate attention to certain doctrines of the Church; such as its nature as a result of the divine initiative,[172] as a community that reaches beyond our historical existence on this earth for its fulfillment,[173] as a spiritual community uniting its constituents above all factors of division,[174] and as the community holding the faith that Jesus Christ is the Mediator for God's redemption of man who is unable to redeem himself through human fellowship.[175] In his ciscussion of the Church, however, it is quite obvious that its character as a divine institution is set over against its constituent human elements. While we need a heightened appreciation of the Church, such a sharp contrast might prove dangerous. Apparently he forgot that one of Jesus' most severe indictments of sin was the sin of the "Church" because of its devotion to tradition that overlay the relation of God and man and that kept the latter from enjoying a rich and vital experience of God.

In the final chapter Dr. Smith declares that the philosophy of experimental progressive education and the Christian faith are so opposed that any reconciliation is impossible

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[172] FN, 141-146.
[173] FN, 146-151.
[174] FN, 151-166.
[175] FN, 166-171.

unless one or the other is changed in its essence.[176] Thus the question as to what kind of religion the public school will teach, that of the churches or of humanism, is both crucial and urgent. Theologically, the author writes from an apriori point of view, and thus it is not surprising that he denounces the experimental philosophy of progressive education and that he distrusts experience in both its contemporary and historical form as a basis for education. The reader of the book constantly feels that in the author's mind there is the assumption that current religious thought and life must be warped into the "given" to be found in traditional theology. In fact, the "given", the element of human passivity, and the de-emphasis upon human personality are a little too much for the personalist to digest. Stressing God's immanence perhaps a little more than Dr. Smith, both personalists and liberal religious educators think that God is working just as surely and as creatively in the present era as he was in any epoch of past history. And if theological thought remains true to its historical development, it will constantly modify and revise its beliefs and dogmas in the light of changing experience.

Personalists also agree with Dr. Smith that in its reaction against the formalism of subject-matter and authority

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[176] FN, 101-102.

modern religious education has probably gone a little to the extreme on such matters as its too-great emphasis upon method as distinguished from (and, in some cases, almost to the exclusion of) content, in its neglect of the great Christian heritage, in its disproportion of emphasis upon the present to the neglect of the past, and in dealing with immediate situations without due cognizance of their larger context. And personalists feel that the time has come for a change of balance. But the proper solution, they think, is not by an entire repudiation of liberal theology and progressive measures in pedagogy and a "realignment" with neo-orthodoxy, but by retaining the permanent values in the older types of religious thought and education and blending them into a new constructive synthesis of both old and new values.

6. Harrison Sacket Elliott.

Can Religious Education Be Christian[177] is largely a reiteration of the characteristic tenets of the liberal Protestant religious education movement that has dominated the field since the turn of the present century. It is a defense of the experience-centered, life-situation, and social approach to the problem of religious education and a protest against the newer current of Christian thought characterized by the

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[177] N. Y.: Macmillan, 1940.

Augustine-Barth-Brunner-Niebuhr tradition.[178] Thus, much of the personalistic criticism directed at Coe, Bower, Vieth, and other modern liberal religious educators whose works have done much to influence the philosophy and principles underlying the programs and publications of the International Council of Religious Education is applicable to this work. Shailer Mathews has said that "a faith on the defensive is confessedly senile."[179] But despite the apologetic nature of this book, in terms of personalistic principles the mode of thought which it represents is much more vital to an effective system of religious pedagogy than the trend of thinking against which it protests.

Professor Elliott analyzes the situation rather accurately when he says that the efforts to apply educational theory and methodology to the work of the churches and synagogues during the present century has led to basic conflicts.[180] These efforts have often produced a conflict within the church, between the religious director and the pastor, and even in the pastor himself as a result of his training. But the issues, he declares, have now become more acute because of the present emphasis upon Protestant Christianity in its more historical formulation. These conflicts are focused on the differences

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178 An excellent treatment of this view has been made by H. Shelton Smith in his recent book, Faith and Nurture, which has already been reviewed in this section.
179 Mathews, FM, 1.
180 Elliott, CREC, 2.

between those who are emphasizing the neo-orthodox interpretation both of the Christian religion and Christian education and those who maintain their belief in modern religious education and who are liberal in their theology. For the former, Christianity is a revealed religion and does not depend upon human knowledge and human processes.[181] For the latter, attention has been centered upon the children, young people, and adults to be educated rather than beginning with the beliefs of the churches and thinking of education as a methodology for the transmission of Biblical and doctrinal teachings.[182] These differences are not to be identified with those between the "fundamentalists" and "liberals" so prevalent in recent Christian history. Many of the "neo-orthodox" group accept modern knowledge as much as the liberals and are just as active in political, social, and scientific movements, but they fail to see the pertinence of these movements and developments to Christian faith and experience.[183]

The authoritative pattern growing out of the Protestant Reformation has exercised tremendous influence upon American religious education; for it was out of this pattern that the basis was laid for the conception of religious education as a methodology for transmitting authoritative and saving

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181 CREC, 19.
182 CREC, 3.
183 CREC, 10.

truth.[184] Since most of the early settlers in America came from lands which had adopted the Christian faith, the Protestant emphasis, with its authoritarian interpretation of religion, in education became dominant.[185] Even after the change from a chaotic to a uniform study of the Bible was instituted, the aim of religious instruction in the Sunday School was to show children their lost condition, the depravity of human nature, and to lead them to accept the saving work of Christ.[186] Conversion at the age of accountability was the purpose of the Sunday School and little or no attention was given to the nurture of the Christian life before or after the conversion.[187]

Dr. Elliott is unquestionably right when he says that one cannot appreciate the significance of liberal religious nurture unless one understands those trends emerging from an educational philosophy that grew up outside the historic tradition of the churches. It is a significant fact that those religious educators who distinguish between an "educational" and a "theological" approach to the theory of Christian nurture get their main support from the doctrines of modern education.[188] Theories and developments linked with the names of Pestalozzi, Froebel, Dewey, Hall, Thorndike, James, Kil-

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184 CREC, 15.
185 CREC, 16-17.
186 CREC, 29-33.
187 CREC, 25.
188 CREC, 2-6.

patrick, Hartshorne, May, and the Gestalt psychologists gradually excercised their influence in the philosophy and methodology of religious education just as they had done in general education.[189] The implications of these developments for religious education, systematically stated for the first time by George A. Coe in A Social Theory of Religious Education, indicated that the central fact of the educative process should be a growing Christian experience in and through the pupil's social interactions;[190] that the curriculum should be built upon the idea of incarnation -- God makes Himself known to us in concrete human life; and that the child should be helped in defining, understanding, and improving something that he is now doing, thus abolishing the separation of doing from knowing.[191] It is this philosophy that Dr. Elliott endorses in his volume.

These proposals were not put into effect immediately because of practical situations and difficulties, but after a series of efforts by the International Lesson Committee and the International Council of Religious Education, they finally re-

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189 CREC, 41-50.
190 CREC, 52.
191 CREC, 53.

ceived full expression in the Bower report.[192] In traditional Protestant religious education the Bible and the accepted interpretations of religion are the organizing center and religious education is conceived as an improved methodology for teaching the Bible and Christian truths; but in the Bower report life situations are the organizing center and the Bible is used as an aid toward meeting these situations on a Christian basis. In traditional Protestant religious education Christian faith and practice are considered as already known and education is a method of securing their acceptance and application; in the Bower report that which is Christian in faith and practice is to be discovered through the educative process. In traditional religious education teaching is a preparation for the experience of conversion; in the Bower report it is assumed that Christian faith and experience are to be realized through growth from early childhood to adult years.[193] In this report, which was accepted by the Educational Committee of the Inter-

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192 Since Bower's theory of religious education has already been compared to the personalistic philosophy of religious education, it will not be necessary at this point to make a further comparison of this report with personalistic philosophy. Neither will it be necessary to compare personalism with the traditional Protestant religious education, particularly in the section dealing with Dr. Shelton Smith. Suffice it to say, however, that personalism is more in accord with the Bower position than with the traditional Protestant position.

193 CREC, 62.

national Council of Religious Education and with which Elliott voices his approval as over against the traditional Protestant position, religious education centers in the experience of the child; learning takes place in and through life experience and instruction is useful only insofar as it is pertinent to that experience.[194] The teaching process not only takes its point of departure from the experience of the child,

> but it should seek to direct and enrich that experience in its religious aspects with a view to adequate control of conduct and the development of a Christian personality.[195]

Elliott argues that an examination of Christian history reveals that every creative period has been marked not only by interpretations of the Christian faith, but by a wide diversity of these interpretations.[196] The "neo-orthodox" group would agree with Elliott that there have been many and diverse interpretations of the Christian faith during history, but they would deny that this is an evidence of the vitality of Christianity. The author further declares that unless theologians themselves are willing to listen, share, enter into fellowship with other theologians, and even learn from them we are likely to have a recurrence of that which is to be most regretted out of the Reformation period.[197] He heartily agrees that beliefs

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[194] CREC, 61.
[195] CREC, 57.
[196] CREC, 89.
[197] CREC, 88-89/

determine the emphasis and the direction of life and are of crucial importance, but that it is the beliefs that are one's own and not those that have been authoritatively handed down and accepted that are dynamic.[198] Here, again, personalism voices its approval.

The "neo-orthodox" interpreters maintain that there is in the New Testament a single consistent interpretation of the meaning of the life and death and resurrection of Jesus Christ which is authoritative for today because it is uniquely God's revelation. As Emil Brunner puts it: "There is in Christ, the Word made flesh, an absolutely unique revelation which can never be repeated."[199] Both the revelation and the interpretation are direct acts of God.

Personalistic and modern liberal religious educators agree that God is manifest supremely in Jesus Christ, but that nature and history are also manifestations of God who becomes known only through the experience and the reverent search of men. Liberal religious educators believe that each individual has a right to interpret the Scriptures for himself and come to his own understanding and experience of the Christian faith.[200] They also assert that through the efforts of liberal theology and liberal religious education the historical Jesus

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198 CREC, 88.
199 Brunner, MED, 25.
200 CREC, 119.

may be recaptured as a basis for an interpretation of the meaning of Jesus for today and that the historical method and approach prove helpful in coming to an understanding of New Testament interpretations.[201]

Human knowledge, contrary to the neo-orthodox teaching, does seem relevant to an understanding and interpretation of the Christian faith. It is often necessary to use scientific information and insight for understanding and even for modifying the interpretations of experience recorded in the Bible. In fact, the Biblical interpretations themselves were influenced by human knowledge.[202]

Personalism is at one with modern liberal religious educators in rejecting the older doctrines of the "fall", of original sin and of human depravity;[203] it also rejects the neo-orthodox view that sin can be dealt with only by an act of God and that there is nothing that man can do to meet the situation.[204] Personalism confirms the liberalistic tendency to distinguish between that sinful conduct for which the individual is responsible and that which has grown out of circumstances beyond his control; it also defines sin as involving social consciousness and responsibility,[205] but the individual wrong-

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201 CREC, 97.
202 CREC, 128.
203 Cf. Knudson, DR, 266.
204 DR, 266-270.
205 DR, 257-258.

doer and his responsibility must also be considered.

In the chapter dealing with "A Social Strategy of Religious Education,"[206] Elliott argues that the recognition of the social nature and of the psycho-physical unity of the self, which is the basis of the experience-centered theory of general and religious education, does not minimize the seriousness of the human problem. It does, however, change the focus of attack. Instead of concentrating its efforts upon increasing the intelligence of individuals so that they will be more able to control and direct impulses or will develop greater freedom from the limitations of nature, the strategy becomes that of enlisting individuals in cooperative endeavor in doing something about the social conditions of which they are a part.[207] It is also in the enlistment of individuals in the reconstruction of the corporate life of which they are a part that Elliott finds the solution of the problem of Christ-like character.[208]

Maintaining his emphasis on the educational process, the author holds that this process is necessary to determine and embody Christian ethics.[209] Christian ethics is understood and made effective only in so far as it is worked out in connection

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206 CREC, 198-218.
207 CREC, 216-217.
208 CREC, 232.
209 CREC, 259.

with the circumstances where it is being utilized. In the final analysis, what is Christian is tested by the actual effort of any particular course of action upon the Christian values involved.

Modern liberal religious education has often been criticized on the ground that "the beyond" element is swallowed up in present experience and that a social religious attitude is substituted for a personal relation to a personal God. But Elliott thinks that a social emphasis and an educational process are necessary for a vital experience of God.[210] In a social process of religious education there is an integral relationship between the kingdom of God and the efforts of Christians in the remaking of human life and also between the experience of God and the endeavor of human beings to make the love of God explicit in human affairs.[211]

Worship does not represent so much a special aspect of life as it does the mood and attitude in which all the processes of life are carried on. Thus the main problem is to relate worship to the important ongoing processes of living.[212] Prayer and worship do not take place alone, or even chiefly in formal practices, but represent the dominating spirit and attitude of the experience process as individuals and groups

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210 CREC, 280.
211 CREC, 280-281.
212 CREC, 299.

seek to find the will of God for their endeavors, and as they evaluate their conduct on the basis of what they have discovered to be God's purpose and will in human life.

In the final chapter the author deals with "The Meaning of Christian Education."[213] By way of summary, he concludes that the Christian religion, as it is known today, is the product of a long history with various historic strands manifested in our current life. And any religious education which is Christian cannot be unmindful of these historic interpretations.[214] There is no true interpretation of the Christian religion which it is the function of religious education to transmit.[215] A religious education that is Christian will recognize the freedom of individuals and groups to search for and find their own meaningful interpretations of life and destiny.[216] This search will emphasize "learning in and through experience" for

> Everything that man knows about God has grown out of his experience in the world and out of his reflections upon the manifestations of God in nature and in human life.[217]

The issues in regard to religious education center in the source of authority. Those with an authoritarian approach seek to find authority for their interpretations outside of

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[213] CREC, 307-321.
[214] CREC, 309.
[215] CREC, 310.
[216] CREC, 317.
[217] CREC, 311.

human responsibility in some direct revelation of God. Personalists and those with the educational approach recognize that while God has not left himself without witness, man does not have any direct revelation of the meaning of these manifestations. He is free to discover these manifestations and make his own interpretations.[218] The source of authority for the Christian is that educational process which is guided by Christian purposes and is grounded in the Christian's confidence.[219]

7. John Franklin Bobbitt.

In his recent book, The Curriculum of Modern Education,[220] Professor Bobbitt has set forth a concept of the good life and of the curriculum which that life entails, as he sees it, for people here and now. The theme of the book is a very simple one: The good life is the thing that is to be learned, and the pupils learn it by living it. It is life that educates, both cognitively and emotionally.[221] The family provides the basic education; the school contributes to making that basic portion of maximum fruitfulness, thus providing contributory education.[222]

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218 CREC, 319.
219 CREC, 321.
220 N. Y.: McGraw-Hill Book Company, 1941.
221 Bobbitt, CME, 105.
222 CME, 22-25.

The areas of the good life, according to the author, are classified in the following categories:

A. The General Portion:

1. The life of the intellect, or intellectual living. This is the ceaseless play of the mind of each person, twelve to eighteen waking hours each day, upon the countless things that make up reality. It is the continuity of his seeing and thinking about the things that constitute the world. It goes on in part on the play level for the responsible guidance of all other kinds of voluntary activity.
2. The thought-life that each person who lives the good life carries on for the purpose of guiding his intellectual living. This is a special directive function of the intellect on the work level that guides the whole of it.
3. The life of the body, or physical living. It includes the levels of both play and work.
4. The thought-life that each person should employ in developing and maintaining an understanding of the science of physical living and that he should then use, as far as needful, in responsibly guiding his physical activities according to his needs.
5. The diverse activities of a person as a member of the family. Both play and work levels.
6. The thought-life by means of which a person responsibly develops and maintains an understanding of the science of the several kinds of activity that constitutes the life of the family, which he then uses to guide his daily performance of them.
7. The life of the individual as a member of the general society. Both play and work levels.
8. The thought-life that a person should carry on in order to develop and maintain a good understanding of the science of social activity in its diverse phases, which he should then use to guide wisely and responsibly his daily social activities.

9. The sub-intellectual activities of feeling and emotion. While these are always intertwined with the other activities, they must be more or less segregated in thought because of their difficulty of exercising control over them and of making them harmonious portions of the good life. Play level and work level.
10. The thought-life by means of which a person develops and maintains an understanding of the science of feeling and emotion, which he then uses to guide them daily along wholesome and fruitful channels.
11. The play or recreational activities that are essential for building and maintaining the qualities and powers of the personality. Most of them are merely the play level of the activities of the other categories of this list; yet because of their imperative need of holding recreational activities to a proper level and character, it seems advisable to accord them the recognition of a separate category.
12. The thought-life of each person in developing and maintaining a knowledge of the science of the play level of human living in its diverse aspects, which he then uses responsibly to guide his daily recreational activities.
13. The use in an instrumental way of the tools and techniques of intellectual, social, aesthetic, and practical living. These are such things as language, mathematics, maps, the time series, system of weights and measures, the technologies of music and of the graphis and plastic arts, investigative techniques and the like. Since these are instrumental, the activities of using them are portions or aspects of the other activities of this list; but for practical educational reasons, it seems advisable to set them down as a separate category. The techniques are used on both play and work levels.
14. The thought-life that a person employs to develop and maintain an understanding of the special tools and techniques of human living, by means of which he responsibly and skillfully guides his daily uses of them.

15. Those contemplations, valuations, and adorations of the ultimate realities of the universe in which arises one's sense of "worthship", or in other words, one's worthship, religion, ultimate philosophy. This, then, properly matured, is an emotional phase of intellectual living on its highest and most comprehensive level. Since intellectual living is already included, this further mention may seem not to be necessary; but because of each person's need of attaining this level of vitalized intellectual behavior, these highest of all activities of men doubtless should receive the emphasis of a separate category.
16. The responsible thought-life by means of which a person develops and maintains an understanding of the nature and need of a fully vitalized intellectual living on the high and difficult level of religious and philosophic contemplation and valuation, which understanding he then uses to guide his daily performance of these activities. As this portion of the thought-life controls the activities of the preceding category, it is the crowning activity of humankind.

B. The Specialized Portion:

17. The practical activities of one's calling. This is the performance not only of the visible, technical tasks, but also of all the social activities required for managing the vocation as a phase of the social order.
18. The thought-life by means of which a person develops and maintains an understanding of both the technology and sociology of his vocation, and which he then uses to guide his practical activities.[223]

Life is a process. The good life is one hundred percent living, activity, conduct, behavior.[224] It thus follows that

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[223] CME, 6-9.
[224] CME, 10.

> When life is but activity, when the objective of education is the same activity, when the process or method of education can be nothing other than the guidance of this identical activity, it is impossible to conceive any proper curriculum that consists of anything except the same continuity of activity.[225]

Despite this emphasis on activity, the educational aim is not the level of achievement actually to be attained; it is rather that fulness of life that we find in striving for an attainment that lies beyond what we can ever reach.[226]

It is essential to recognize the necessity and the legitimacy of both feeling and thought in the life of the individual. Feeling is necessary for the release of the power that drives life forward; intelligence is necessary to determine the direction in which that power is to be released. Yet man is coming more and more to recognize that to attain maximum fulness of satisfaction he must often, as John Locke says, "deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite leans the other way."[227] The education of man must accept the primacy of intellect, understanding, science as the director of its labors.

This primacy of thought in the rule of human affairs, for

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[225] CME, 20.
[226] CME, 25.
[227] STCE, Sec. xxxiii, 7-10.

which Bobbitt pleads and with which personalism is in strict accord, is not a new principle but was proclaimed in no uncertain terms in the world's first great book on education.

> Until men of thought are the kings, or the kings and princes of this world have the spirit and power of understanding, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never rest from their evils -- no, nor the human race, as I believe, -- and then only will this our State have a possibility of life and behold the light of day.[228]

In the development of this understanding, which is the supreme guide to a person's behavior, the experiential element looms rather prominently, "for it can be normal only as it is ripened slowly and gradually by its experiences."[229] There can be no short cut to understanding that evades the long process of long multituduous concrete experiences.[230]

It has long been assumed that a general curriculum could be laid out in the form of printed courses of study for a uniform guidance of pupils en masse. This assumption grew out of the conception that education is a mass implantation of prepared subject matter that can be managed more or less mechanically by a system of regimentation. In this system the human factor could not be entirely circumvented, which led eventually

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228 Rep., V, 473.
229 CME, 96.
230 CME, 218.

to the necessity for some amount of leeway or flexibility in the adherence to the plans as originally outlined. But as textbooks and workbooks were made more and more elaborate, and as highly searching standardized tests were made an organic portion of the plan, the flexibility was reduced to a minimum.

This type of curriculum is branded by Professor Bobbitt as pre-scientific. The only curriculum that is scientifically exact is an individual one for each individual child. No common prescription can properly be applied blanketwise to all children.[231] The curriculum of any person is the course that his individual life runs, and it is discovered by finding out what the right things are for him to do. These are the things that are sanctioned by science for one of his particular nature and situation. Each person, then, finds his curriculum simply by following the guidance of understanding in living his life. The only thing that can properly guide education is science applied to the nature and needs of the individual child.[232] This is the entirety of the technique of discovering the right curriculum for any person.[233]

Educational theory is now turning toward the discovery of individual natures and needs and toward the guidance of individual lives. According to Professor Bobbitt, we do not

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231 CME, 295.
232 CME, 296.
233 CME, 297.

"make" or "install" a curriculum but devote our efforts to helping the child or youth find his own.[234] Current curriculum discovery, emphasizing diagnosis, prognosis, conditioning, and guidance, prescribes for each child a separate curriculum.[235]

This conception of curriculum, with its streamlineness and progressiveness, is theoretically idealistic, desirable, and even sounds almost utopian at times, but any reader acquainted with the present setup in most of the secular and religious schools wonders if the practicability of such a philosophy of curriculum doesn't lie in the distant future.

In the final chapter the author deals with "The Vision that Orients and Guides." Here he pleads for an education that will have persons read the writings of the various classes of writers so as to get from some the vision and from others the emotionalization that drives to the use of it.[236] Such an education will involve a study of the writings of men of intellect, including scientists, philosophers, and the great literary personages of magnificent vision. It will also involve a study of the men of the clearest and most energized religious and humanitarian vision, including the writers of the Bible -- the Old and New Testament -- St. Augustine, St. Thomas Aquinas, Calvin, and other outstanding religious lead-

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234 CME, 321.
235 CME, 298.
236 CME, 405.

ers.[237] In other words, such an education will include a study of what Matthew Arnold has aptly named the Hellenists and Hebraists, a study that blends reason and understanding with practical well-doing.

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[237] CME, 403-404.

IV

AN EVALUATION OF SOME OF THE LITERATURE USED IN THE PROTESTANT DENOMINATIONAL CHURCH SCHOOLS ON THE BASIS OF PERSONALISTIC CRITERIA

A. Methodist Literature.

1. The Church School Closely Graded Courses.

Since Methodism, along with several other denominations, uses Closely Graded literature, it may be well to evaluate the Church School Closely Graded Courses at the outset of our consideration of the literature used by the various Protestant denominations in their church schools. The general purpose of these Graded Courses is:

> To stimulate and guide the developing religious experience of children and young people in such a way that they shall (1) discover and realize for themselves the Christian way of life, and (2) attain unto that measure of spiritual growth which belongs to each stage of normal development in Christian character and to effectiveness of Christian conduct in all the relationships of life.[1]

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[1] "The Church School Closely Graded Courses," p. 2.

a. Nursery.

Through nursery class experiences the Closely Graded Courses seek to give a background on which the child may build as he is helped to interpret Christian living and playing together. The "Nursery Class Teaching" is a one year course for three year old children, accompanied by a Teacher's Book on Nursery Class Teaching and Religious Guidance. Illustrated leaflets contain pictures and stories for the children and material for parents. The object of this course is:

> To give to the youngest members of the church family happiness in their introduction to the church school, a joy in finding friends there, a realization that we share and take turns when playing together. To interpret religiously everything that comes into the life of the children in the light of the teaching of Jesus.[2]

The subject matter and activities consist of stories taken from the Bible or some phase of child life. Music, songs, and play possibilities are also included. Additional suggestions for home cooperation and guidance for the teacher in the beginning of the religious education of children are offered.

b. Beginners.

The Beginners Course of the Closely Graded Series is organized on a two year basis and consists of eight parts. The

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[2] Ibid., (Nursery), 2.

major objective of the course is:

> To develop consciousness of the heavenly Father through all the experiences of the child of four and five; to assist him in making habitual the Christian type of response in action and attitude in those situations where his life touches the lives of others.[3]

In "The Little Child and the Heavenly Father" stories are taken from the Bible, from nature, and from modern child life. Actual experiences in sharing, serving, nurturing care of plants and animals, and living and associating with other people in a Christian way are encouraged, and almost prearranged. Opportunities are also provided for worship as a natural accompaniment of interesting activities and a motive in achieving desired conduct.

The philosophy underlying this course, which is neither specifically personalistic nor non-personalistic, seems to be that Christian teaching begins where the child's conscious thought begins, with the parental idea, and presents God to the child-mind as the Heavenly Father. There is implicit the idea that the child four and five years old learns by doing. Slowly he develops a consciousness of God through experiencing God's love and care in his own life and the life about him. God's care is made real to the child through the everyday blessings of food, clothing, and shelter. The course also ex-

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[3] Ibid., (Beginners), 3.

presses very clearly the idea that Christian conduct is developed by assisting the child in sharing his part of God's gifts with others, and in helping the Heavenly Father to care for the world and for other people.

As indicated above, the methods, content, and objective of this course could not be classified as non-personalistic. The course as a whole is personalistic insofar as it goes, but much of the personalistic emphasis and many problems of personalistic religious education treated in Chapter II are omitted entirely.

c. Primary.

The Primary course covers three years: Course I -- "Growing in God's World"; Course II -- "Work and Worship in the Church"; and Course III -- "Learning to Live as Friends of Jesus." The three years of the Primary course are not isolated units but purport to form part of a progressive series. Each section is built upon what has gone before and prepares for what will follow. The teaching units of each year are related to one another in the same way so that the course as a whole is knit into a system of religious education which progresses without a break.

The lessons within these three courses, designed for children six, seven, and eight years of age, progress in subject matter and activities to meet the needs of children rapidly

growing in both body and mind. The courses are planned in unity, each of which has one or more aims to guide the teacher in his or her choice of materials and activities. The teacher's textbook gives a complete synopsis of every unit and session. The value and need of the Bible as basic material is properly recognized.

A four-page paper called "Primary Bible Folder" is provided, to be given each Sunday of the three years. The first page usually contains a picture, often in full color. The other three pages contain Bible stories or stories with religious significance, prayers, poems, a Bible verse, and music, with occasional pages for tests, on the order of a work sheet. The folders are punched so that they fit into a loose-leaf notebook, or may be bound into a small booklet.

The objective of Course I, "Growing in God's World," is:

> To help children feel at home in their church surroundings; to become participating members of the group; to associate the loving kindness of God with kindness in people, and to introduce Jesus as one who demonstrated God's love in all his acts; to help children to an appreciation of the Bible, through gradual experiences with it.[4]

The course is personalistic to the extent that it emphasizes the experiential element. All the necessary bits of knowledge of God's world and the child's place in it must be

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[4] Ibid., (Primary), 6.

a part of the child's experience. The activities of the course are of a type that tend to supply this experience. For example, the first unit seeks to make the children feel at home in their new environment, to feel that they are part of God's universe, to grow in ability to form and carry out purposes of their own in cooperation with the group; and to work with those trying to teach the laws of health, safety and friendliness.

The use of the Bible in this course would also meet with personalistic approval. Behind the course lies the conviction that the children's appreciation of the Bible must grow through gradual experience with it. This experience will show that the book has meaning for them. Consequently, the passages selected have been chosen with considerable care and with the hope that they be used over and over in connection with related experiences during the year. However, that the Bible has been used freely for background and inspiration in the course may be seen as one glances through the teacher's text.

In Course II, "Work and Worship in the Church," the chief purpose is

> To help children to grow in a sense of belonging to the church fellowship; to give them opportunity to work and worship together at church and to share their experiences with children in far-away places; to contrast Bible homes and our homes; to help them to a more adequate grasp of the concept of God as loving, caring and

trustworthy.[5]

Bible, missionary, and child-life stories that furnish meaningful experiences in religious living for children are included in the subject matter of this course. The child's folders are planned as a series of work sheets containing games, riddles, tests and stories. Many of them have been checked by standard reading tests for Grade II. Suggestions are also offered for expanded sessions.

Each unit of the year's work makes some contribution to the realization of certain objectives of religious nurture.[6] Special emphasis is placed on some one or two objectives in one unit of the course and minor emphasis on others. Other units of the year's work are centered on different objectives; for example, in Unit I, "Work and Worship in the Church," the special emphasis is placed on objectives one, two, and three, with minor emphasis on objectives four and five. The Bible is used in this course on about the same basis and with the same purposes as in the preceding course.

"Learning to Live as Friends of Jesus," Course III of the

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[5] Ibid., 9.

[6] These objectives which the church school should help to achieve are: "(1) To become intelligent and active participants in the church fellowship. (2) To have a growing understanding of God that is definitely Christian and a fellowship with the Christlike God. (3) To acquire habits that contribute to skill in Christlike living. (4) To gain ability to live as Christians in society. (5) To secure an intelligent and reverent understanding of the Bible by such methods that a continued zest for Bible study results. (6) To develop gradually a Christian philosophy of life. (7) To grow in knowledge of, loyalty and personal commitment to Jesus Christ." (Ibid., 9-10).

Primary group, is planned in units, each of which has one or more aims to guide the teacher in the choice of materials and activities. The nine units of the course are the media suggested by which it is hoped that eight year old children may learn more about the Christian life. The aims of the course contribute to the seven major objectives of religious education.

As to the contents of this course, many Bible, missionary, and modern child life stories, songs, poems, and prayers are included with the hope that they will aid the child in solving problems of everyday Christian living. The value and need of the Bible in guiding third grade children in the Christian way of life is duly recognized. Many of the "Primary Bible Folders" are planned as work sheets. In the tests used by the children numerous helps in understanding concrete ways of being friends of Jesus are found.

Both biblical and extra-biblical materials are used in the course. The latter are very well selected in view of the objectives to be achieved. It is encouraging to the personalist to find materials chosen from both the Old and New Testaments that depict God as a God of law and order, as a God of beauty, and as the Purpose back of the universe.

d. Junior.

In the Junior Courses IV, V, and VI, much to the satis-

faction of the personalists, the truly pupil-centered character of the Church School Closely Graded Courses becomes increasingly manifest; the starting point for each new study or lesson unit is an actual situation in which the pupils are consciously living and vitally interested. The courses seek to help develop in boys and girls a better understanding of what it means to live as Christians and to help them develop the power of self-control and the spirit of courage in facing difficult tasks. The objective of the course at large is:

> To help the child become a doer of the Word, and to lead him into conscious loyalty to Jesus Christ.[7]

Among the different types of materials used in these three courses are Bible stories and verses, hymns, nature stories, poems, episodes in church history, life stories of current times, pictures, modern church work, and the customs and activities of boys and girls of other countries. In many instances the pupils are free to choose the verses for memorization from the Bible material. Thus in some lesson units no special verses are indicated. In each course there are an-

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[7] These courses are now rapidly being replaced in most of the church schools by three ones: (1) In Wisdom and Stature by Ada W. Smith (Part i), Elizabeth H. Rose and Florence M. Taylor (Part 2), Mildred Magnuson (Part 3), and Ruth F. Smith (Part 4); (2) The Way of Good Will by Dorothy LaCroix Hill (Parts 1 and 2), Edna W. Reed and Dorothy LaCroix Hill (Part 3), and Barnett Spratt (Part 4); and (3) Our Father's Business by Vesta Towner and Estella H. Lane (Parts 1 and 2), Ida B. Hubbard and Vesta Towner (Part 3), and Florence Martin (Part 4). Ibid., (Junior), 7.

notated Daily Bible Readings. In study and activity the Bible is presented as a guidebook for living, a book of worship, and a revelation of God and his purposes for his children.

The aim of Course IV, "At Work in God's World," is:

> To broaden and make more meaningful the experiences of early childhood; to face and make more dependable the good habits started in the Beginners and Primary years; to help the child to meet in a Christian way the new problems and adjustments in this expanding world.[8]

The first part of this course consists of three units. Unit One comprises a group of five studies in the Old Testament, and is intended to enable the pupil to find help from the Bible in solving actual problems of living. Unit Two deals with the meaning of Thanksgiving and how to celebrate it in a way that is pleasing to God. Several of the old stories of the Jewish festivals of the First Fruits and Tabernacles and studies of thanksgiving psalms, prayers, and hymns are used to enrich and spiritualize the meaning of Thanksgiving; effort is also made to help the children choose and carry out enterprises that will bring them nearer to God and deepen their responsibility for his work. The purpose of the Third unit of this part is to broaden and enrich for the child the meaning of Christmas and to help him celebrate the birthday of Jesus fittingly.

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[8] Ibid., 8.

Such a study will weaken interest in the later life of Jesus. Thus Unit IV, Part Two, consists of six lessons of the boyhood of Jesus. Brief references within these lessons to the geography, manners and customs of Palestine help the juniors to feel that Nazareth and Palestine are real and interesting places. They help form a background for a growing appreciation of the boy and the man Jesus. Reference is made continually to the Old Testament stories that Jesus knew with the hope that these stories will help nine-year-olds solve some of the practical problems of Christian living. Unit V is intended to help the child understand and practice Christian patriotism. Unit VI is another group of studies from the Old Testament that helped the boy Jesus grow in favor with God. Four of the sessions are devoted to helping the junior to do the "hard right rather than the easy wrong" in everyday living at home, at school, and in the community.

Part Three consists of two units. Unit VII deals with Easter and the way in which it is celebrated. Sessions 28 of this group lays foundations for a wholesome attitude toward death. Following this unit the junior's curiosity about nature is utilized and spiritualized as he discovers new beauties and wonders in nature. In Unit VIII an effort is made to help boys and girls through out-of-door experiences to develop a feeling of reverence and an appreciation for some of the most beautiful parts of the Old Testament; also a better understanding of

God's plans for his world and a desire to become intelligent co-workers with the great creator.

Part Four is one unit dealing with studies in Christian living. Consideration is given to some of the more significant problems which younger boys and girls face in their expanding world. It brings the whole course to a climax by helping them learn how a Christian works in God's world.

Accompanying each unit is a Synopsis showing the teacher at a glance the general and specific purposes, Bible and other materials, in and out of class activities for each session.

Course V, "Hero Stories and Being Heroic," aims:

> To enrich the child's experience of heroic living through the stimulus of deeds of heroes and especially through the life of Jesus, in order to help the child to develop the power of self-control and self-mastery and a spirit of cheerful heroism when facing difficult tasks or situations.[9]

The course is outlined to give boys and girls of approximately ten years of age an opportunity to admire the achievements and purposes of heroes, biblical and otherwise, who have worked with God. It is hoped that as juniors are led to discover why heroes have faced difficult tasks and situations, they will feel their own desire for heroic endeavor. Some opportunity is offered for testing the principles which guided

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[9] Ibid., 12.

the life of Jesus and other heroes who followed his example. Part Four of the course deals with the criteria by which boys and girls ten years of age may judge their own actions heroic or unheroic.

There is a Teacher's Textbook accompanying this course which provides a Synopsis in the form of a chart for each unit. In parallel columns the purposes of sessions, Bible references, and other materials to be used are listed with suggestions for problems to discuss and discover and definite plans for work to do in each session. This is advantageous because it enables teachers to form a clear impression of the work outlined for the course. Suggestions are also made in the introduction to each part for ways in which teachers may plan together and adapt the course to their own local groups.

In the Pupil's Book suggestions are given for discussion. The poems, hymns, worship material, and the guidance and stimulation of the prayer life of the child are all aids in motivating the child's conduct and in making it possible for him to live the normal life of a ten year old child.

To a great extent Course VI, "Jesus and His Helpers," is a climax of all the preceding courses, coming as it does at a time when the child is developing a capacity for the loyalty to persons, causes, and institutions that he has not had before, and at a time when he begins to realize that relationship to God as his Father involves a responsibility on his part as an

obedient, loyal, and loving son. The course tries

> To create a desire on the part of boys and girls to live as Jesus lived, and to share in his work today through fellowship and participation in the program of the Christian Church; to help them grow in understanding, appreciation, and skillful use of the Bible; to help them to extend their developing Christian attitudes into relationships with people of all races and nationalities.[10]

Thus, in Part One, the children again see Jesus in the different relationships of life, learning from his example what it means to be a Christian and desiring to follow him.

In Part Two the children are guided in a study of that group of organizations whose sole function it is to do the work that Jesus left for his followers. It is planned with the idea of leading the pupils to an appreciation of the church and of quickening the desire to become members of it. However, formal membership is not the purpose of the study. The aim is to develop within boys and girls an appreciation of the real mission of the church so that they will add not mere numbers to the membership of the church, but vision, vitality, and a determination to fulfill its high calling.

Part Three is a study of the world's most popular book, the book of the church, the Bible. While a fascinating study for adults, it is even more interesting to the alert and eager

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[10] Ibid., 15.

minds of eleven-year-olds to discover the way in which the Bible was written little by little and preserved through the ages. This part of the course attempts to satisfy such an eagerness and interest and, at the same time, to awaken a deeper interest in the Bible and its contents.

The fourth and last part of this course is a study in world friendships entitled "Friends in Many Lands." Children are taught and encouraged to be friendly and appreciative of the children of other lands.

The material for each lesson includes a synopsis of the Bible materials, devotional and background reading for the teacher, guidance in planning for the lesson, and a simple teaching plan to be followed in the class period. In addition to these suggestions, others are made for the teacher of a large sixth grade, an expanded session, or a department in which all grades are studying this course.

e. Intermediate.

The pupil's material in the Intermediate Course is found largely in his own Bible and in his Workbook, an adaptation of the workbook idea so effectively used in the public schools for children of the same age. The aim of the Workbook is to provide a means and a method which will stimulate interest through participation in each lesson or problem.

The Workbook is intended to be the pupil's own achievement.

In it he records his answers to certain questions, gives his solutions of problems, and evaluates events and characters. Opportunity is also provided to check up his knowledge and review his progress in the course.

There is also a Teacher's Guide which, together with the Workbook, has been prepared by specialists with the hope of lightening the burden of the teacher. Home work on the part of the pupil is not essential. The work is to be done in class, pupil and teacher working together. This is what is meant by "guided study." In line with personalistic teaching, the teacher is not to furnish information which the pupil can himself obtain; his task is to suggest sources of information and show the pupil how to utilize his time to the best advantage. His major contribution is through the presentation and discussion of the life problems that come through the lessons.

Course VII of the Intermediate group is divided into four parts: (1) A Nation and Its Builders, (2) To and From Bethlehem, (3) Living as a Christian, and (4) The Whole World Sings. While each part, and in many cases each lesson unit, has its particular aim, the course

> Seeks to give to twelve-year-old boys and girls the story of the Hebrew people and to show how Israel emerged from obscurity to a teaching nation; to make the lands of Bible times real and to show how men and women have taken the story of Bethlehem to all parts of the world; to help pupils in living the Christian life; to

> help them appreciate great music through the ages.[11]

The units in this course contain stories of the Hebrew people; of Bible lands and how missionaries have taken the story of Bethlehem to all parts of the world; lessons facing the practical situations in which twelve-year-olds live and from which they may find help in examples and principles from the Old and New Testaments; and stories of how the world sings.

Course VIII seeks

> To help thirteen-year-old boys and girls to understand the messages of the Prophets; to prepare them to commit themselves to Jesus through a study of his life; to develop an intelligent and devoted relation to Jesus; to help them appreciate the beauty of religion through a study of pictures, symbols, church architecture, etc.[12]

This Course also consists of four parts: (1) Spokesman for God, (2) The Life of Jesus, (3) Jesus and Ourselves, and (4) Religion and Beauty. The subject matter and activities of these four parts involve lessons presenting the influence and vital message of the Prophets; lessons to help the pupil understand the age and world into which Jesus came, lessons on the life of Jesus, giving a chronological framework of events; lessons on the teachings of Jesus and their meaning for life today; and lessons on religion and beauty giving stories of

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[11] Ibid., (Intermediate), 7.
[12] Ibid., 9.

great pictures, meanings of church architecture and windows, sacraments, symbols, and church etiquette.

The objective of Course IX is

> To help boys and girls fourteen years old to find their way around in the Bible and to enjoy it by using it; through personal devotions to give self, service and substance so that they may grow in the Christian life; to choose for themselves Christian standards; to learn and appreciate great stories of the Bible.[13]

Part One of the course, "What Is in the Bible?", consists of lessons exploring the varied "library" of history, biography, poetry, and drama in the Old and New Testaments. Special effort has been made to guard against the proof-text methods of using the Scriptures, and where verses are sited an attempt has been made to put them in their historical setting.

Part Two, "We Follow the Way," has been prepared with the idea of helping fourteen year old boys and girls to appreciate the meaning of membership in the Christian Church and to prepare others for entrance who have not already become members. It is intended to help them discover certain aspects of growth in the Christian life, such as daily habits of devotional reading and prayer, and intelligent group worship in the church service. The last part of the unit is designed to give them a picture of the church in its wider outreaches, in its interrelationships and its program of Kingdom building.

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[13] Ibid., 11.

Part Three, "God and Everyday Living," is a little more personalistic in tone with its emphasis upon God as an unseen but very real Spirit and the Controller of the Universe, who works through laws of nature and who is continually trying to lead his children into better and happier ways of living. There are several lessons dealing with the various patterns offered by screen, radio, and books, so that boys and girls of the Intermediate age may evaluate and choose Christian standards.

Part Four, "Great Bible Stories," presents some of the great literature of the Old and New Testaments.

f. Senior.*

The materials and activities of the three senior courses are much more varied and inclusive than those of the preceding groups. Wide use is made of biblical, historical and present-day activities, personalities, and, to the gratification of the personalists, statements of principles. The pupil's scientific and social studies, their psychological and philosophical attitudes, their background of history, art and practical skills are all drawn upon for their practice in developing Christian character, cooperation and leadership. Worship

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* These senior courses are still being used in some church schools. However, some of the denominational Boards of Education no longer recommend them.

dramatization, discussion, social life, and service activities are all used in developing plans for Christian living and the formation of Christian character. The development of certain skills in the public schools, particularly the mechanics of collateral reading and notebooks, are also utilized with the intention of doing best what the pupils eagerly want to do.

Students in the first year of senior high school usually show a marked access of desire and ability to lead. Course X, "Christian Leaders," is designed to capitalize that ability for Christian purposes and plans. The purpose of this course is

> To help boys and girls learn, by practice and experimentation, the Christian method of democratic and cooperative leadership, in contrast to the leadership of "lording it over" others, because of any superiority of intelligence, force or advantage.[14]

The course is divided into four parts: (1) Leaders Who Lived With Jesus, (2) Leaders in the Early Church, (3) Practicing Christian Leadership Today, and (4) Leaders Where Paths Have Forked. Part One uses sketches of New Testament characters to illustrate specific problems of leadership involved in different temperaments, personalities, and situations, -- with the attention to the personalistic criterion of self-control as over against sense-control. These are more like "case

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[14] Ibid., (Senior), 4.

studies" than biographies and show the way Jesus helped his friends develop their personalities and overcome their handicaps so that he could use them as leaders. The second part is a continuation of the "case study" method with the same general approach used in Part One. The third part is a practical laboratory course in the use of the principles of Christian leadership. Lesson material is taken from the pupils' experiences in home, church, school, and community life. Activities are planned to give actual experience in Christian leadership. This leadership is tested by certain New Testament principles. The fourth part lays a foundation for a permanent interest in church history. Its purpose is

> . . . to stimulate the students to find out how the happy fellowship of Christians which is the church has continued from New Testament times to the present; to investigate crucial periods of church history in order to understand the issues which Christians had to decide; and to challenge the students to understand and take leading parts in the Christian solution of the major issues now before the church, such as temperance, economic justice, peace, and world fellowship.[15]

It opens up a number of interesting trails in reading, art, music, drama and other fields of church influence.

The objective of Course XI, "Youth and Christian Living," is

> To investigate the importance of the Christian religion, and especially the possible

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[15] Ibid., 5.

value of Christianity as a factor in human progress.[16]

This course is also divided into four parts: (1) Seeking the Christian Way of Living, (2) How Lives Grow, (3) The Christian in Modern Life, and (4) Youth and the Church. Part One attempts to find what the Christian way of living means to boys and girls sixteen years of age. It traces the universal quest for God from the answers of Jesus and his disciples through the contributions of Paul and the early church, to a consideration of what Christians today think and practice and prove from their experiences.

Part Two attempts to lead students into learning how lives grow in Christlikeness. The method of direct investigation is assumed, and committees chosen for special reports on certain topics and problems.

Part Three considers the relationships of Christian principles to the modern man or woman actually engaged in art, music, pedagogy, medicine, law, business, and in other fields of endeavor. In this part Borden Parker Bowne, the founder and formulator of modern personalism, is listed as the shining example of a Christian philosopher. In the session dealing with "Philosophers Who Know God," we find the following remarks on Dr. Bowne's influence as a philosopher and a Christian:

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[16] Ibid., 7.

There are many people who think that being a Christian narrows a man's thinking and limits his influence with the learned. Not many years ago Professor Borden Parker Bowne was one of the teachers in Boston University. He was an outstanding Christian and one of the greatest philosophers of his day. The extent of his influence upon the lives of his students and upon the thinking of the people of this country can never be estimated. His pupils are today scattered all over the world, many of them holding positions of great importance and in their turn influencing the lives of vast numbers of other people. If Professor Bowne had done the "perhaps," "it may be so" sort of teaching in his classes in philosophy, his students going into the ministry would have had that kind of faith and the people who were under their influence would have had still less faith or none at all.

Many of the students who entered Professor Bowne's classes were just at that time first meeting questions about what they had been taught in childhood concerning Jesus, and the church doctrines accepted by their own ministers. Doubts filled their minds and some of them began even to feel that they had mistaken their call into the ministry. But they sat day after day in the classroom listening to this brilliant scholar, who was considered one of the greatest thinkers of his day, presenting in his simple, clear manner his belief in the Christian religion. Gradually their doubts and questionings disappeared. Instead they found themselves slowly building up a solid, reasonable faith and a philosophy of life which were to increase with the years and be a never-ending source of comfort and joy.

His teaching was marked by brilliant flashes of inspiration and his keen wit kept his classes ever on the alert. His thinking kept not only abreast of the times, but far in the lead, demonstrating in his own life his teaching that as we advance in knowledge and understanding, standards change and likewise our attitudes must change. Less than a hundred years ago many Christian people thought it perfectly proper to own slaves

and did so. To-day no follower of Jesus could consistently be a slave owner. The most "advanced" of his contemporary philosophers could never accuse Professor Bowne's teachings of being old-fogy-ish or behind the times. Indeed they looked to him for leadership.

One of his former students tells of an incident which illustrates how Professor Bowne endeared himself to the students of Boston University. An exceptionally brilliant young man who had gone out from his classes into the ministry was stricken with a terrible affliction which rendered him almost helpless. His wife had to take up the burden of the family support and was forced to leave him alone day after day. During the lonely quiet hours he wrote a book explaining why we have suffering and trouble in a world ruled over by a God of love. One day Professor Bowne led the chapel service at the University and used this young man and his book for the theme of his talk. He showed such appreciation of his former pupil and such a deep affection for him that even those listeners who had never been in Professor Bowne's classes, and had interpreted his quiet dignity as cold aloofness and thought him too profound and forbidding, forgot that he was a professor at all. They saw his big heart and illuminated, tender soul and knew that he was their loving, sympathetic friend. From that time on they felt that they could go to him for help in any difficulty.

His philosophy of life might be summarized thus -- he believed in one God, who is wise, holy, loving, a God who cares for all mankind and actively seeks their good. Here is his own testimony: "I find such a God revealed in the face of Jesus Christ, in his character, his life of good deeds, and in his teachings. It satisfies my mind and my heart, and I believe that this God as revealed in Jesus Christ will ultimately receive the homage of all nations. In his life the nations will find their life, and life more abundant."[17]

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[17] YCL, 287-289.

Part Four faces the question whether the church has been "outgrown"; and if it is needed, what kind of a church it should be. In this section the student seeks to determine the way in which the church functions and should function in its various fields of endeavor.

Course XII of the Church School Closely Graded Courses is composed of four parts. Part One, dealing with "Problems and Principles of Social Living," seeks

> To give young people approximately seventeen or eighteen years of age an opportunity to work out for themselves principles of conduct to guide them in their social relationships.[18]

In the development of social problems, this part begins with the world which is nearest to the individual and progresses into broader and borader relationships through the community, the nation, and finally the world. The ultimate goal of the course is the development of a definite group of principles in harmony with the life and teachings of Jesus. The greater part of the course consists of activities for observation and experiment; also discussion, problems and projects are used.

Part Two of this course has to do with "The World and Its Problems." Its objective is

> To introduce the students to some of the great problems concerning the world in which they live, to lead them to set the

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[18] "The Church School Closely Graded Courses" (Senior), 9.

> world in its right perspective, and to desire to study further into the fundamentals of life.[19]

God, man and the world in which man lives constitute the central themes of the thirteen lessons in this part. The conception of the world as a universe friendly in nature, a cosmos, the home of order and of relation; the idea of God as a Loving, Intelligent Will, as a personal Being who is the Intelligence and Purpose back of the universe, responsible for its activity; an appraisal of the value of human personality; the problem of evil and suffering as a victory to be won and as something to be overcome. All of these are motifs which some personalists will sanction. However, none of the theological problems discussed in this part of the course are treated exhaustively or completely, but rather in a suggestive manner.

Each student is encouraged to keep a notebook in which to record the conclusions reached in each session. It is intended to serve as a personal record of the development of his thinking and a guide to his mental progress.

Parts Three and Four center around the theme: "The World: A Field for Christian Service." The objective is

> To open up before the young people of our churches, just at this time of eager anticipation, the specific opportunities for Christian service for young men and women, in church and community, at home and

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[19] Ibid.

> abroad, and to awaken an enthusiasm for such service. Further, it is to lead the student, through frank discussion of his limitations and possibilities, and his relations to God, to a realization of the claims of Jesus Christ, and of his service as the true basis of successful living.[20]

The materials for this course are selected with the view of meeting the needs of seventeen-year-old boys and girls. It is based upon the presupposition that most of them have been in the church school through the earlier grades and that the appeals for service and for the adjustment of personal religion to actual conditions of life will be made on such a basis. It is essentially a course of discussion for young people who are interested in the practical things of life. Among the general divisions of topics for discussion are: "The Opportunity and Challenge of the World Today," "Preparation for Meeting the Needs of the World," "Opportunities for Service," and "Finding My Place in the World's Work."

g. Young People.

While the Closely Graded Courses do not extend beyond Course XII, certain electives are recommended for young people. These electives include Knudson's The Prophetic Movement in Israel, Roger's Great Characters of the Old Testament, Hayes' Great Characters of the New Testament, Schermerhorn's Begin-

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[20] Ibid., 10.

nings of the Christian Church, Luccock's Studies in the Parables of Jesus, Walker's Jesus and Our Pressing Problems, Van Kirk's Highways to International Goodwill, Deets Pickett's Temperance and the Changing Liquor Situation, and Buck's Out of Their Own Mouths.

2. Strictly Methodist Literature.

a. "The Church School."

"The Church School" is a monthly periodical for workers in the youth and adult divisions. It informs, interprets, and gives a number of helps for church school programs that are designed to aid the task of the teacher, officer, superintendent, and pastor.

It is the hope of the publishers that workers in the Youth and Adult Divisions will be in better position to interpret their world more adequately and add to their resource material through the use of "The Church School's" special magazine section featuring articles on evangelism, religion and the social order, worship, peace, temperance, teaching techniques, stewardship, and many other problems. These problems are treated by capable leaders in the field of religion, including among them Bishop Francis McConnell, Dr. Ernest Freemont Tittle, Dr. Robert Goodloe, Dr. W. A. Smart, Dr. D. M. Maynard, the Rev. Walter Towner, Mrs. Frances Nall, and Mrs. Faye DeBeck Flynt.

Among the different sections of the magazine are included "Planning the Program of the Local Church," which furnishes suggestions for problems concerning the meeting of Worker's Council, or planning for observance of a special day in the church school, and the "Youth Section" with its interpretations of the lessons for intermediates, seniors, and young people, plus general guidance material on youth work.

Other sections contain help for Intermediate and Senior Graded Lessons, Young People's elective courses, and the International Uniform Lessons, besides worship materials for intermediates, adults, and the combined departments of small church schools.

b. "Child Guidance."

"Child Guidance in Christian Living" is a sixty-four page monthly publication which follows a policy of getting the best authorities in the field to discuss the problems of child guidance and the teacher's responsibility in developing personality in children. Included among the frequent contributors are such competent personalities as Lois Barclay Murphy, William Clayton Bower, Georgia Harkness, Esther Freivogel, Ethel L. Smither, and a host of other capable leaders in the field of religious education and child guidance.

Each issue carries plans and suggestions for the open worship period and plans for special activities during the

Sunday morning hour and during the week. Programs for special days, articles, and discussions within the issue help teachers understand their problems and increase their efficiency in solving them. Stories, songs, poems, pictures, information about projects completed successfully by other children's groups, and many other features add to the teacher's knowledge and store of resource material.

Another advantageous feature of the perodical is that definite helps on the Sunday morning lessons in the Beginners, Primary, and Junior classes are included, besides helps in the Closely Graded Courses. In fact, "Child Guidance in Christian Living" is the only place where the helps on Group Graded Lessons are now available.

Most of the philosophy of religious education discovered in issues of this publication is closely related to that underlying the Church School Closely Graded Courses and literature sanctioned by the International Council of Religious Education, none of which is specifically anti-personalistic.

c. "The Christian Home."

"The Christian Home" is one of the few distinctively religious magazines for parents. Home and church meet in its pages for a consideration of ideas and plans that strengthen both and tend to make society more Christian.

The October issue of 1941 carried among its special ar-

ticles: "Parents and Teachers Working Together," by Dr. Edna M. Baxter; "The Kind of Experiences That Lead Children to Think," by Dr. Agnes T. Adcock; and "Making Anniversaries Meaningful," by Dr. Warren D. Bowman. The November issue of the same year carried: "Youth Learns Citizenship," by Fred M. Gregg, former professor of psychology at Nebrasks Wesleyan University; "Enriching Family Life," by Dr. Frank Hubbard, director of research, National Education Association; and "Righteousness Exalteth a Nation," by Dr. Frank M. McKibben of Northwestern University. The May issue of 1942 included among its features: "The American Family in Our Present Crisis," by Dr. Ernest R. Groves, Professor of Sociology at the University of North Carolina; "Christian Family Week," by Nathaniel F. Forsyth; and "Parents Grow Up Too," by Harry C. Munro.

Each issue of "The Christian Home" includes a special course for parents, worship and study materials for the church school session, general articles on the home in its relation to the community, the church, and the public schools. Other problems of interest such as health, worship, finances, and recreation are treated by capable leaders in their respective fields. "First Steps in Christian Nurture," a former publication of the Methodist Episcopal Church, appears as a separate department in "The Christian Home" and gives special attention to parents of younger children, providing poems, prayers, hymns, and biblical materials for use in the home.

d. "Adult Student."

The "Adult Student," one of the most complete publications of its kind in the church school literature examined in this dissertation, is a monthly periodical edited to meet the needs of adults by its provision for special elective courses and other features designed especially for older groups.

Features of this publication include fellowship services for evening meetings, Uniform Lessons, a section on leisure interests with special attention to the recreation of adults, book reviews, adult activity pictures, articles on religious and social issues, stories, drama, verse, notes, and comments, and guidance material for the adult worker.

Like many other Methodist publications, very little criticism can be offered of the "Adult Student" from the standpoint of personalistic criteria. Its contents are not necessarily anti-personalistic, and yet they are not too specifically personalistic. Occasionally one does come across an article particularly personalistic in tone, as, for example, President Daniel Marsh's "Training in Morals as Well as in Mind" in the April issue of 1942. In this article he declares character to be the true end of all educational endeavor and, as over against materialism, pleads for the idealism of religion.

> . . . whose psychology, unlike that of the popular behaviorism of the day, is purposive in character; whose philosophy is personalistic instead of naturalistic;

> whose logic is synoptic instead of analytic;
> and whose outcome is theism, not atheism.[21]

e. "Challenge."

This is a quarterly publication for adults not actively aligned with the church program. "Challenge" serves to remind non-churchgoers of loyalties which make life whole and to stir them with the realization that many men and women still glory in the Cross of Christ and that these men and women are living triumphant lives in church service. It summons men to reassert their loyalties to the ideals they have deserted and line up again actively in Christian service.

The magazine is made effective through short tersely written articles that dramatize religious themes and events. In addition, these articles are supported by pictures, verse, cartoons, humor, editorials, and other features designed to convince non-churchgoers that they are missing things which they vitally need by keeping themselves away from church.

It is the hope of the Methodist Church at large that pastors and members of the adult divisions will distribute copies of "Challenge" to non-churchgoers as a simple, concise, frank message of Christians in their efforts to enlist workers in endeavors of the Kingdom.

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[21] Page 5.

f. "Home Quarterly."

The objective of united Methodism "to meet the needs of all groups of our people . . ." finds expression and verification to some degree in the publication of the "Home Quarterly." Primarily for adult home members, this periodical carries the message of the Church into the homes where sickness or age prevents members from participating actively in the programs of the Church. It gives to them rich, interpretive comments on the profound truths of life and religion, and other articles that lift the soul to deeper spiritual and religious realization. It provides the shut-ins and persons prevented by occupational difficulties from working in the regular church program a wealth of reading material that appeals to their special interests, comforting messages, including among them discussions of the International Uniform Lessons by such writers as Dr. Louis Chrisman and Grace Sloan Overton, and a special section on "Guides to Personal and Family Devotions" prepared by Dr. Roy L. Smith, with selected Bible Readings and comments for each day during the quarter. It is also a stimulant to the development and growth of Home Departments in local churches.

g. "Wesley Quarterly."

This periodical, deriving its name from the founder of

Methodism, is designed to give adults, especially those in small church schools, expertly prepared International Uniform Lesson material with devotional and other helps.

h. "Beginners Lesson Pictures."

These pictures constitute Group Graded lesson material for children four and five years old, and are constructed to help the child who is too young to read to understand the meaning of Christ and his Church. The objective is to have Biblical truths cross the threshold of the child's understanding through the colored picture.

The "Beginners Lesson Pictures" are arranged in sets of 5 x 6 3/4 inch cards in a folder for each quarter. On the back of each card is a short story and a Bible verse. The teacher's helps for the use of these cards are found in "Child Guidance in Christian Living."

i. "The Primary Class" and "Pictures and Stories."

Children six, seven, and eight years old are just beginning to make some effort to grasp the meaning of their world. Their new-learned ability to read and broaden their associations with other fellows brings increased awareness. "The Primary Class," a four-page folder for each Sunday, is prepared to help "little lives reach out." The first page of each folder carries a colored picture with the purpose of arousing

interest in the lesson. The other pages contain Bible stories, verses to remember, and sometimes a poem, or some suggested activity.

With the knowledge that the test for literature, good or bad, is formed very early in life, the Methodist Church places emphasis upon the story paper that appeals to the youngest group children. "Pictures and Stories," a four-page weekly edition, offers to its readers stories about happy, friendly, Christian people. It also seeks to foster the child's appreciation by providing poetry, pictures, play activities, games, and hobbies.

j. "Bible Lesson Picture Roll" and "Bible Picture Cards."

Through the use of the "Bible Lesson Picture Roll" it is hoped that greater interest and better understanding will result in the primary class when the teacher supplements and illustrates the lesson with colored pictures, 16 x 20 inches in size. They are especially suitable in departmental worship in those schools using Closely Graded literature in their primary and junior departments.

The "Bible Picture Cards," with picture on one side and lesson on the other, are very small and very brief versions of "The Primary Class" described under Section "i" above. Each card is 2 7/8 x 4 inches as compared with the 6 1/4 x 7 3/4 inches size of "The Primary Class."

k. "Junior Quarterly."

Through the "Junior Quarterly," a periodical prepared for children nine, ten, and eleven years of age, and its collection of carefully prepared Group Graded Lessons, a developing appreciation of the Bible and Christian living are sought. Boys and girls of this age group are encouraged in their actual use of the Bible and have its message interpreted for them with the hope that the interpretation will increase their appreciation of the Christian way of life. It is expected that teachers will turn to "Child Guidance in Christian Living" for helps and suggestions in the use of the junior Group Graded Lessons.

l. "Lessons for Intermediates."

With the understanding that boys and girls twelve, thirteen, and fourteen years of age are very critical of teaching and much concerned about conduct, "Lessons for Intermediates" are designed to help the teacher lead boys and girls of this age group into a study of high themes, such as the meaning of prayer, an appreciation of the Bible, Christian friendships, Christian heroes, and making religion effective in society. Each week a fresh and varied presentation of the Group Graded Lesson material is offered. And each lesson contains the scripture selection, notes and comments on the lesson, and tests and discussion guides that are prepared to help pupils make Christian decisions on important problems of conduct.

Supplementary to "Lessons for Intermediates" is "The Epworth League Meeting for Intermediates," a four-page folder including material that is adaptable to informal use, study and program material for work in committees, dramatizations, worship services, missionary programs, and observances for special days. These folders are arranged in sets of thirteen.

m. "Highroad."

"Highroad" is a monthly magazine designed to help young people between the ages of fifteen and twenty-three think about such problems as their vocations, their friendships, war, industrial strife, the Bible, the Church, Christianity and the national life, a new world order, and other living issues. Articles on these and other problems are correlated with the regular department and curriculum materials. In addition to these features, poems, letters, movies, hobbies, leisure activities, group lessons and worship programs for seniors and young people, new elective courses at close intervals for young people between the ages of fifteen and twenty-three, a series of league programs, and other materials of interest to students of this age group are intelligently presented.

n. "Workshop for Youth Leaders."

Based on the belief that good tools are essential to fine workmanship, "Workshop for Youth Leaders" seeks to provide

plans and suggestions to leaders of youth, including counselors, the president of the youth department, the commission chairman, and other officers. This monthly periodical, serving as a sort of clearing house of leadership experience, offers regular helps from the Youth Department of the Board of Education of the Methodist Church on work in the local church, including information and plans about special emphases of youth programs.

Sunday morning suggestions for the senior and young people's departments, plans for council and business meetings, plus outlines for future curriculum materials and resource readings, and stimulating articles dealing with such problems as worship, missionary education, program planning, recreation, camping, administration, and special hobby projects, are prepared and included in each monthly publication of "Workshop for Youth Leaders" with the purpose of helping those leaders to organize and integrate their programs for their particular groups as well as the whole church.

o. "Studies for Youth."

This quarterly periodical contains strictly lesson material for seniors. Its lessons are written by Dr. Edward R. Bartlett, Professor of Bible and Religious Education at Depauw University. In order to meet the needs of seniors the quarterly is more closely graded than some of the other periodicals used by the Methodist Church for the same age group. It is designed

with general notes and discussions to stimulate and guide the thinking of boys and girls fifteen, sixteen, and seventeen years of age. Each lesson is concluded with some specific activity, such as a true and false test, a quiz, questions for discussion, or "things to do" through which the thinking of the class can be expressed.

p. "Abingdon Quarterly."

The Methodist Church has apparently found it advisable and economical to use the regular Uniform Lesson topics with seniors and young people as well as with adults. In this periodical, prepared for youth from fifteen to twenty-three, the Uniform Lessons are discussed with special reference to the needs and interests of young people. The scripture lesson in each case is followed by a lesson story, a class prayer, and questions for class discussion. Some of the more popular features of "The Illustrated Quarterly," a former publication of the Methodist Episcopal Church before the union of the three branches of Methodism, are continued in the "Abindgon Quarterly," including the general lesson presentations of the Rev. Edwin T. Rashdall and lesson tests by Lizzie Seegar.

q. Methodism's Story Papers.

Methodism's story papers -- Pictures and Stories, Trails for Juniors, Girls Today, Boys Today, and Classmate -- are

perhaps the most popular, also the most personalistic, phases of its church school literature. In their effort to provide wholesome entertainment, they offer stories about people who are bringing Christian attitudes to bear on practical everyday living: stories of courage and idealism, science, invention, folk lore, work and play, -- most of the influences that develop character. In addition to their popularity, these story papers are also effective in that all the powers of picture and the printed word are combined to teach the truths of the Christian faith.

The lesson plans are developed for group or class use, whereas the story papers are prepared for the individual in the class or group. The lessons follow a definite sequence of material adapted to the needs of growing children, but the story papers follow the church, the patriots, the calender year, season by season, satisfying the desires and interests of youth with vivid examples of courage, loyalty, heroism, love, mercy, justice, honesty, and other Christian ways of life.

The lesson material is important in that through a study of the Bible text, discussion, and illustration it tries to have certain relationships and attitudes understood. Yet the story papers are of equal religious Educational value because of their attempt to educate the emotions, the will, to make the right thing to do, even though it be difficult, the at-

tractive and noble thing to do.

From a personalistic standpoint, there are many commendable features about Methodist literature and the Closely Graded Courses used by many church schools of Methodism. The curricula of both are based upon the philosophy that religion is closely related to life and not something apart from the everyday experiences of persons. Both are distinctly Christ-centered in that they are modeled closely after the teaching methods of Jesus and elevate his importance as Saviour and Lord. They relate the Christian message to the day-by-day living experiences of children, youth, and adults and endeavor to guide them into vital Christian living as they make use of the Bible and other religious literature.

Viewed from a pedagogical standpoint, there are many personalistic features about the courses discussed under the heading of "Methodist Literature." In these courses the individual pupil is a vital and active factor in his own religious training. Each lesson is intended to be a cooperative factor shared by pupils and teacher. All the materials, activities, and arrangements are integrated around growing and developing personalities. The main objective is the cultivation of intelligent, Christlike attitudes and conduct on the part of the learner, and the progressive realization of the Christian way of life in human society.

The curriculum of the Methodist Church, including the

Closely Graded Courses and the more strictly Methodist literature, is personalistic to the extent that it person-centered, experience-centered, and composed of well-selected biblical and extra-biblical materials. The pupil-centered and activity-centered procedure involves a wide selection of biblical materials. At the same time, stories from nature, literature, history, and current experience are plentiful and of a fine quality. Pictures are also numerous, rich in content, and beautifully colored. The songs, prayers and other worship materials are worthy and exceptionally fitting. The activities themselves are part of the pupil's own vital Christian experience and are rich and meaningful.

We also find the organic and synoptic emphasis in these courses. Collectively, if not individually, they seek to penetrate all the areas of human experience. They are interested in the education of the whole child, and in making every phase of that life Christian.

These courses do not overlook the important factor of motivation. Neither do they underestimate the value of projects. Despite the fact that there seems to be more emphasis upon projects than upon principles, these courses recognize to some extent that the motives and principles which actuate projects and the consciously realized values which emerge from them are highly significant. Since much is centered around life-situations in these courses, it is likely that the per-

sonalists would insist a little more strongly on the necessity for a regulative function in determining life-situations. The factor of discipline on the part of the pupil would also be given greater emphasis by the personalists. "Learn by doing" and "practice makes perfect" are characteristic phrases of these courses, yet the factor of intelligence is duly recognized. Practice, habits, and skills, important as they are in any effective system of education, are not exalted at the expense of thinking, consideration, and intelligent variation. It is also gratifying to the personalists to find that while the elements of technique and creativity are quite prevalent, they are not exercised to the neglect of content and transmission. The message and content of the religion of Christ is transmitted to a considerable extent.

Theologically, we find some similarity between personalism and the philosophy expressed by Methodist literature and the Closely Graded Courses. With hardly an exception, we find the conception of a personal God who is the Intelligence and Purpose back of a universe friendly in nature and responsible for its activity. Man is dependent upon God but distinct from him. The grace and righteousness of God are revealed in the Scriptures, particularly in the life and teachings of Jesus. The activistic doctrine of faith is also congruous with personalistic teaching. Yet, despite the prevalent contention that God works his will through men and in partnership with

them, we find very little treatment, personalistic or otherwise, of the problem of salvation even among the literature for the older age groups. The treatment of the problem of evil, insofar as it goes, is personalistic in that it regards evil and suffering as something to be overcome rather than theoretically explained, that God suffers with us, and that the problem is offset to some extent by the problem of good. The doctrines of immortality are also of a personal type, based on the argument of the nature of God as revealed in the person of Christ and, that, while we can only speculate about life after death, this life will be continuous with the present one, a social life, a life of service, progress, joy, peace, and love.

From an ethical standpoint, there is considerable emphasis throughout all the courses on self-realization in the sense of personality development in all the areas of human experience. Yet, there is very little stress upon the personalistic doctrine of perfectionism based upon a desire-value viewpoint. There is very little emphasis upon the pupil's obligation to turn his desires into values so that his "whole life of desire will flower in the whole life of value," or to strengthen and deepen those desires that will yield fuller values. While the Law of the Most Inclusive End may be implied, there is no constant reference to the fact that the learner should subordinate the less to the more inclusive interest and that he should choose a consistent and coherent life in which the widest pos-

sible range of value is realized.

The philosophy of religious education back of the Church School Closely Graded Courses and the other literature used by the Methodist Church, like that of personalism, recognizes that instincts and institutions are powerful factors in the development of individual life, and that an active mind is perhaps an even greater heritage. The Junior and Senior courses of the Church School Closely Graded Courses, especially the latter, indicate this truth. Intelligent personal control is the greatest factor toward racial, social, and religious development. Most of the activity or behavior prescribed by these courses is purposive behaviorism, at least to a great extent. Perhaps there is not quite the degree of intensity demanded by personalism, but all courses attempt primarily to reach consciously realized goals. However, we do not find, to any great extent, the personalistic emphasis upon ideational determinism, ideal-ism, and ideally-motivated lives.

B. Unitarian Literature.

The entire curriculum of the Unitarian church schools is guided throughout by three underlying beliefs:

> I. That supreme devotion to truth, beauty, righteousness, and justice is the gateway to that which is richest in human experience.
>
> II. That freedom and growth are the distinguishing marks of the finest type of religious experience.

> III. That continuous advance from thought to action is essential to education.[22]

These beliefs express the characteristic Unitarian emphasis on loyalty to truth, beauty, righteousness and justice rather than to custom and tradition where the former and latter are in conflict. They also voice the insistence of both Unitarianism and progressive education on the factors of freedom, growth, and learning by doing. Finally, they imply that the attitude of reverence, inspired by the appreciation of truth, beauty, righteousness, and justice, which the Unitarians call worship, is an essential part of liberal religious education.

The philosophy of pedagogy proposed by the Unitarian Curriculum Study Committee is expressed to some extent in the five major objectives that serve to evaluate present religious education materials of the Unitarian Church and to guide its publishers in the preparation of new materials.

The first objective is an intelligent faith.

> Liberal religious education seeks to encourage in the individual the progressive development, under trained guidance of an intelligent religious faith, in the endeavor to help the pupil to attain <u>personal unity</u> and <u>to discover personal meaning and value in history and present experience</u>.[23]

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22 <u>The Objectives of Liberal Religious Education</u> (Issued by the Curriculum Study Committee of the Department of Religious Education of the American Unitarian Association), 3.

23 Ibid., 11.

Assuming that religious education today is more concerned with the widening of social and religious experience than with the imparting of information, The Beacon Books in Religious Education are based upon the belief that a person growing up in an atmosphere where he is free to think and where rich resources and sympathetic leadership are present, will formulate for himself a dynamic and intellectually respectable faith. This faith will result from his own thinking and behavior on the basis of the facts of experience rather than from some prejudice, questionable tradition, or misconception. He will come to his convictions after familiarizing himself with major historic formulations and with the many current interpretations of philosophy and theology.

Personalism would especially sanction the latter half of this objective which seeks "to help the pupil to attain personal unity and to discover personal meaning and value is history and present experience." This implies that the material outlined for the pupil should seem vitally important to him, and that it should contribute to his emotional balance, his power of self-control, and self-direction. It also implies the organic emphasis which personalism insists upon, namely, that religious values are inextricably woven into all of life's experiences and cannot be isolated without being distorted and falsified. Thus, all the areas of human experience are religious in that religion is concerned with the whole of life;

they should be interpreted religiously. The latter half of this article also indicates that both the record of the past and the study of the immediate present provide the substance of religious thinking for the pupil.

The second objective centers around the development of character:

> Liberal religious education seeks to foster in the individual growth in religious and ethical idealism, and to encourage advance from ideal to deed, in the endeavor to aid in the progressive and continuous development of character.[24]

In this objective we detect some of the personalistic stress upon ideals and their importance for the development of moral and religious character. It implies that the development of character is best attained by the individual's growth in religious and ethical idealism and through his struggle to realize his ideals by action.

It is not uncommon to find in Unitarian literature, especially among the earlier age groups, an ethical interpretation of a popular Bible story that is most commonly interpreted theistically. No better example can be found than in Florence Klaber's treatment of Joseph.[25]

In this juvenile volume she has made Joseph a story of human relations. The story has been interpreted as an ethical

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[24] Ibid., 12-13.
[25] Boston: The Beacon Press, 1941.

tale -- a basis for children's thoughts on the problems of their own behavior without any theistic bias. Joseph rises through earnest effort and adherence to the right as he sees it, and through loyalty to conscience and the insights gained from such loyalty, to the heights of a great son of man who is able to forgive his brothers for the wrong they did him when he realizes that they too are regenerated and are willing to suffer rather than repeat their youthful evil. He truly rose to the Christlike height of "Father, forgive them, for they know not what they do" when ". . . he kissed all his brothers and wept as he embraced them." However, nothing is said of God's special leadership and protection of Joseph -- the element of divine guidance that is usually included in the more common theistic interpretations.

While the personalists would be more apt to offer a theistic interpretation of this and other popular Bible stories of its kind, they would sanction, along with Unitarianism, the assertion of progressive education that the learning process in the common areas of life, outside of the classroom, is central in our thinking. How a child responds to unsupervised activities is a good test of the teaching method to which he has been exposed. For example, as a result of his church school training, he should be able to discover the ethical nature of any money or civic relationship that he encounters in daily life. His church school training should help him

to solve (ethical and religious) life-situations.

Of the five Unitarian objectives, that dealing with the appreciation of values would perhaps receive the heartiest personalistic approval. One of the criticisms that the personalists direct at Professor Coe and other liberal religious educators is their failure to provide adequate recognition for the cultural heritage of humanity and the conservation of values.

> Liberal religious education seeks to foster in the individual, through the many avenues of human experience, including the religious and cultural heritage of humanity, growth in the power to discern and appreciate the highest religious and ethical values man has discovered, and to intensify progressively his devotion to the conservation of these values.[26]

This objective implies that the development of the power of discernment and appreciation of the highest religious and ethical values, and the cultivation of loyalty to them, add greatly to the durable satisfactions of life. It also implies that we learn of these values through an acquaintence with the religious and cultural heritage of mankind, as well as through the many and varied avenues of humanity in our own day. Thus we find Unitarianism, with personalistic assent, including as material in the curriculum of its church schools the Bible, the life and teaching of Jesus, the biographies of the great

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[26] The Objectives of Liberal Religious Education, 14.

religious leaders and masters of personal religion both within the Christian tradition and beyond it, and a certain familarity with most of the world's living religions, especially the history and contribution of liberal religion. In addition to the achievements and techniques of the arts and sciences, its curriculum and methods are also reinforced by the use of music, drama, and other creative expressions of man's spiritual life.

The fourth objective, a common one, might easily be included by any denomination and not be subject to severe criticism by any philosophy of religious education, personalistic or otherwise:

> Liberal religious education seeks to aid in developing in the individual the ability and the disposition to engage in public worship and otherwise to participate in, and to contribute constructively to, the progressive development of the church, the organized society of religious persons.[27]

The implications of this objective are clear. First, it implies that the day of individualistic worship is over. Second, that Unitarians aim at developing "the activity and disposition to participate in and to contribute constructively to" the life of the church, the church being conceived as a society of religious persons united to assist one another in the ethical and religious life and to give social expression to their religious and social idealism. Third, it implies by the phrase,

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[27] Ibid., 15.

"the progressive development of the church," that like every social institution it must change its emphasis and methods to suit the changing needs of the world. The present examination reveals that the Unitarian church has done this about as successfully as any of the Protestant churches. Fourth, it implies by such phrases as "developing the ability" and "to participate in, and to contribute constructively to" that some provisions should be made for training its constituents, especially its young people, in the special arts of worship, teaching, public speaking, singing, and the administration of church affairs.

The fifth objective underlying Unitarian religious education pertains to the social order:

> Liberal religious education seeks to aid in developing in the individual the ability and the disposition to participate in, and to controbute constructively to, the progressive development of an intelligent and humane social order in our own land, and of a world order characterized by peace and goodwill among all nations, races, and religions -- thus fulfilling the ideal of the kingdom of God.[28]

We find this objective running throughout the entire curriculum of the Unitarian church, from Martin and Judy[29] to Faith for Reconstruction.[30] In "The Freedom Bush"[31] we find subtly suggested in story form the peaceful and educational way of

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[28] Ibid., 16.
[29] Boston: The Beacon Press, 1938.
[30] N. Y.: The Woman's Press, 1939.
[31] Nothing Ever Happens, 147-160.

achieveing social reconstruction and reforms in contrast to the method of war. In "Dr. Browning and His Prisoners"[32] we have the picture of a man far ahead of his time in theories regarding the treatment of criminals. He believed that no matter how degraded a person had become, such a one would always respond to kindness and understanding. Condemnation and punishment, imposed with hatred and suspicion, would not rehabilitate the criminal as quickly and surely as a constructive plan for re-education and guidance, in which the cooperation of the delinquent was encouraged. Then, one cannot read the stories told in Beginnings of Life and Death,[33] taken from a variety of races and cultures, including the African Bushmen, Jews and Christians, ancient Greeks, Egyptians, Mayas of Guatemala, and the California Indians, without coming to sense a kinship with peoples, quite apart from time and circumstance, race or creed. Feeling that "God hath made of one blood all nations of men," he comes to share with Walt Whitman the sense of a world-brotherhood in the yearnings and thoughts of men:

> "This moment yearning and thoughtful sitting alone,
> It seems to me there are other men in other lands yearning and thoughtful,
> It seems to me I can look over and behold them in Germany, Italy, France and Spain,
> Or far, far away in China, or in Russia or

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[32] Ibid., 59-66.
[33] Boston: The Beacon Press, 1938.

Japan, talking in other dialects,
And it seems to me if I could know those men
I should become attached to them
As I do to men in my own lands.
I know we should be brethren and lovers,
I know we should be happy with them."

We find in the curriculum of the Unitarian Church the same social emphasis stressed by Professor Coe and other modern liberal religious educators associated with the Religious Education Association and the International Council of Religious Education. In harmony with this social emphasis and teaching, the personalists feel that in the case of a social order it is not enough to instill in the individual only high ideals, but that it is an imperative obligation of religious educators to instruct him in some of the techniques of social investigation, judgment, and action.

In the Beacon Books in Religious Education, there is included a much larger range of interests than in any other denominational series examined. Even in the books prepared for children in the primary and junior departments we find included a recognition of wide social relationships and an appreciation of the religious and secular (if such a distinction can be made from a Unitarian standpoint) contributions of men of science, a surprising amount of factual scientific data,[34] industrial workers, great men of various religious faith, and

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[34] As, for Example, in Bertha Stevens' Where Miracles Abound, (Boston: The Beacon Press, 1941).

leaders in social reform. The Bible material usually studied is not omitted, but is treated in less detail and with less repetition than in some of the other denominational church school literature.

Some of the textbooks prepared for nursery and primary children contain many legendary stories intended to furnish instruction and to suggest ideals to guide their conduct in immediate relationships. Some of the books for older age groups, as, for example, Nothing Ever Happens,[35] contain true and realistic stories even though written in fictional style. When material is taken from the Old Testament, its treatment is usually of the traditional type, as in the case of the story of "The First Forbidden Fruit."[36] Occasionally it is treated in a strictly ethical and non-theistic manner as in the story of Joseph.[37] Theological terminology is intentionally avoided in the earlier courses whereas scientific terminology is used with explanation and pronunciation aids. The treatment of the New Testament record, occurring less frequently than the Old Testament material, is a little unusual, as is the consistent emphasis on skill in social relationships and on learning and cooperation in family and community life.

Many of the distinctive features of the Beacon Courses

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[35] Boston: The Beacon Press, 1940.
[36] Beginnings of Life and Death, 105-114.
[37] Boston: The Beacon Press, 1941.

are conspicuous in the junior books. In the two volumes, Beginnings of Earth and Sky[38] and Beginnings of Life and Death,[39] improvements upon the earlier work, God's Wonder World,[40] we find a very vivid treatment of the religious aspect of nature, of social relationships, and a brief survey of the long evolution of physical life. Many stories of creation from different lands, including Bible and scientific stories, and a fascinating introduction for children to the universality of the religious quest are among their features.

For the older age groups, including high school, college, and adult students, there is a continuation of familiar Biblical subjects centering around Old Testament history and religion, the life and teachings of Jesus, the Apostles and early church Fathers, church history and doctrine, and a wealth of material dealing with personal, social, and world problems.

In reading the body of Unitarian literature one is impressed with certain points of view that seem to run throughout the Beacon Courses. One of these points is the stress placed upon character. Character seems to be the final test of a person's religion, the most important point of religious experience and practice, the goal of all religious education. The second point of emphasis is the supreme faith placed in

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[38] Ibid. (1937)
[39] Ibid. (1938)
[40] Ibid. (1918)

man. Unitarians are thoroughgoing individualists in the sense that each individual is given complete freedom to think through the great speculative problems of religious belief in accordance with the requirements of his own mind and on the basis of his own personal experience. The human soul is the supreme fact of experience, and the sovereignty of the soul is the supreme law of life. Within man lies infinite power and personality. Here the Unitarians find the unshakable foundation for all their faith, even their faith in God. Finally, one is impressed not by an emphasis, but rather by a lack of emphasis upon theology in the Beacon Studies in Religious Education. Nothing very definite is stated in the way of theology. There is no reference to an official creed or statement of theological beliefs to which one is asked to conform or voice his assent. The Unitarian may hold to a personal conception of God or not, just as he pleases; he may hold to one of a dozen different theories of prayer, or he may choose any solution to the problem of evil and suffering that his reason and conscience approve. His set of opinions and beliefs are entirely individualistic. There seems to be a lack of theological definiteness that other Protestant denominations include in their church school literature. As far as the Bible is concerned, it is a human book from cover to cover. It grew out of human experience of every kind and it has the power to speak to every imaginable human need. It is filled with the words that are

capable of awakening the deepest and strongest personal experience of spiritual values when they fall into the mind of a person whose experience has prepared him to perceive their full meaning.

The metaphysical implications as found in the Unitarian literature would receive little criticism from the personalistic point of view. Yet from the standpoint of ethics, while there is some stress placed on self-realization and progressive self-development, we find very little trace of perfectionism based upon a desire-value viewpoint. What we do find is implied or referred to in an indirect manner. As stated in the preceding paragraph, there is very little theological teaching of any kind, personalistic or otherwise. The problems of God, salvation, man's part in salvation, and evil and suffering are treated very casually and with a slight degree of adequacy. The significance of an active mind and intelligent personal control as over against sense control are duly recognized throughout the literature. Ethical idealism is also emphasized quite strongly. Unitarianism also recognizes and takes into account the personalistic stress on such factors as thinking, intelligent variation, organic wholeness, transmissiveness, and abundance of facts, creativeness, person-centeredness, experience-centeredness, and the inclusion of Biblical and extra-biblical material. However, the elements of principle-motivation and discipline do not receive quite the emphasis that they

would in a curriculum based on personalistic philosophy.

C. Baptist Literature.

The Keystone Graded Courses are published by the Judson Press (The American Baptist Publication Society) as a contribution to better Christian education among the Baptist church schools. The objectives, and to a large extent the basic philosophy, underlying these courses are stated by the Council on Christian education in the following three paragraphs:

> The Great Objective in Christian education is the new person in Jesus Christ. All the materials and methods of Christian education, therefore, should be such as are of service to God as he enters into the life of growing persons, saving them from sin and empowering them through his Spirit for lives of righteousness and service.
>
> They should seek to lead to the experience of conversion at such time in such a way as it may be God's will for it to come to each individual; they also should seek to lead to the growth which comes in a life surrendered to Jesus Christ, to participation in the work of Christ in evangelizing the world, and to the blessings of life everlasting.
>
> The tragedy of sin, the grace of God, the redemptive love of God in Jesus, the recreative power of the Holy Spirit, the coming of the kingdom of God, and the promise of the future life are assured as the great realities with which we have to deal.[41]

The constant aim of the Keystone Courses seems to be the cultivation of Christian faith and the development of Christian

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[41] "Materials for Church Work with Junior High Boys and Girls, 2.

character. They seek to develop lives lived in harmony with the teachings of the Bible. They are written to help pupils to know God and to worship him. In every course of the entire series Jesus is presented as God's Son and as a never-failing Friend. Constant preparation is made for the personal acceptance of him, at the right time, as Saviour. All of the courses are planned to foster Christian growth, to cultivate church loyalty, to encourage missionary zeal and to inspire Christian service.

Thy Keystone Graded Courses place considerable emphasis upon the Bible as the basic textbook of Christianity and for any curriculum of religious education. They make frequent and copious use of the Scriptures and employ science, literature, history, and present-day incidents and illustrations only to amplify and to corroborate the revealed truth of God's word.

1. Beginners.

In addition to the "Aims of Christian Education" stated above, the builders of the Beginners' Course feel that the development of a growing Christian personality in the child involves:

1. The beginning of a realization that God loves us, that he is good, that he desires our love and expects us to be good;
   A growing knowledge of how God cares for us and a feeling of thankfulness for this care;
   Some appreciation of God's plan as seen in the world of nature, in the coming and passing

of life, and in contact with Christian personalities;
A beginning understanding that Jesus reveals to us what God is like;
A realization that we may show love for God by helping him in his work, by cooperating with the laws he has made and in joyous worship.

2. A growing appreciation of Jesus, God's Son, who helps us to know what God is like, who helped people because he loved them, and who is the child's Friends and Helper today;
A growing sense of companionship with Jesus;
A responding love leading to a desire to be like him.

3. Enjoyment of Bible stories and verses;
A growing appreciation of the Bible as the special book which tells about God and Jesus and as the source of stories and verses which the beginner enjoys and finds helpful;
A growing tendency to use Bible truths in everyday experiences;
Enjoyment of other religious materials such as stories, poems, songs, and pictures which guide and enrich his present experience.

4. Increasing development in Christian character as evidenced by growth in:
Ability to play and work happily alone and with others;
Ability to make right choices;
Desire to learn how to do things well; and to do his share at all times.
Ability to control self in every-day situations;
Assuming responsibility for his own well-being;
An increasing sense of companionship with God in all these experiences.

5. A beginning appreciation that God loves everyone:
A growing realization that others in home and neighborhood have equal rights with ourselves;
A developing feeling of thoughtfulness for the happiness of others everywhere.
An appreciation of those whose work makes possible our health and happiness;
A feeling of gratitude toward God and toward those who help us.

6. A genuine love for the children's part of the church, the beginner department;
A friendly relationship between the beginner children and the minister of the church and other members of the church family;
A developing appreciation of the local church as his church;
Some sense of responsibility for the beauty and orderliness of the church building;
The beginnings of a desire to contribute gifts and service through the channels of the church.[42]

Four and five-year-old children are limited in experience, and yet each day is to them an interesting adventure. As they play and work and learn to live with others, knowledge is being acquired, habits formed, and attitudes established. The Keystone Graded Course for Beginners, "Guiding Beginners in Christian Growth," mindful of these facts, is built upon a study of the needs and experiences of four and five-year-old children.

The course is composed of brief units based upon the interests of children of this age, such as "Going to Church," "How God Cares for Us," "Happy Times at Christmas," "Jesus and His Friends," "My Friends and I," "God's Beautiful World in Springtime," Talking to God our Father," "Being a Good Helper," "Friends Who Help Us," "Helping in God's World," and "Stories We Like to Hear Again." These units feature colored pictures, stories, songs, and suggestions for activities.

"Guiding Beginners in Christian Growth" is a two-year course, published in eight quarterly parts. It is planned that

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[42] "Materials for Church Work with Nursery Children and Beginners," 10-11.

the same materials be used with the entire group of four and five-year-old children, rather than presenting the two years' simultaneously.

2. Primary.

Jesus once said of his mission: "I have come that they may have life, and have it more abundantly." The three primary courses of this series, "Learning God's Way for Us," "Working With God," and "Working and Learning in God's World," are planned to help children six, seven, and eight years old achieve the abundant life. The twelve units in each of the first two courses and the thirteen units of Course III indicate that this achievement can come only through establishing a right relationship to God, to Jesus, and to others.

The courses are built on the conviction that the Bible is the chief source for teaching the Christian religion. A large use of Bible material is made in the lessons, and teachers are given careful guidance in using the Bible fruitfully, in their preparation to teach, and with the children themselves.

The courses are so arranged that the primary grades have somewhat similar units under way at the same time, for example, in the first quarter all three grades first follow units that deal with the child's relationship to God. Following that, each grade takes up a unit dealing with the church. In each case there is a central idea, even though the emphasis and

development are quite different.

There is a decided missionary content to the primary course. Such lessons units as "Our Work in Africa," "Our Church at Work for Other Children," and "A Trip to Kodiak" show that they are planned with the idea of giving the pupils a working knowledge of the missionary task of the church. At least one of the units in each course is a specific study of a Baptist mission field.

In addition to the many Bible stories, verses, poems, and pictures, each lesson unit contains suggestions for practical activities through which the children may "learn by doing" Christian ways of thinking, feeling, and acting.

3. Juniors.

The new set of Keystone Courses for Juniors is still incomplete for the entire three years. Many junior departments are using Course IV in all three age groups (9, 10, and 11), since Courses V and VI will not be available until next year. In addition to the general objectives underlying the whole Keystone Series, these courses are planned with the thought of helping the pupils achieve six goals: (1) To establish a right relationship to God. To add to the primary teaching of God as loving and good with the idea that God has a definite purpose and plan for his world and for each of his children. (2) To lead to a deeper appreciation of Jesus and toward the

great goal of bringing the pupil in due time to a wholehearted acceptance of him as Lord and Saviour. (3) To foster a deeper appreciation of the Bible and to develop greater skill in the handling of it. (4) To encourage the development of Christian character, or to make the teachings of Jesus effective in daily life. (5) To develop a respect for all human personality. To recognize fully that God "hath made of one blood all nations of men." (6) To provide greater opportunities for sharing in the work and worship of the church.[43]

Course IV is introduced with a unit called "Learning to Use Our Bible," through which the juniors are helped to appreciate and use the Book that is the basis of their junior curriculum. The missionary unit, "Our Church and the World," interprets in junior terms the missionary task of the church, and the last unit in the first quarter, "Keeping Christmas Christian," helps the boys and girls to think of Jesus' birthday in Christian terms. The entire second quarter is given to one of the most important units of the course, a carefully developed study of the life of Jesus. The third quarter brings a unit designed to find meaning in Christian worship, one dealing with the Baptist missionary enterprise in India, and a third based upon a study of the Psalms. During the summer quarter the juniors consider Christian standards for choosing

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[43] "Materials for Church Work with Junior Boys and Girls," 4-8.

things to do in special relationship to the summer months of leisure. The year closes with a unit on "God's Laws for Living," which offers an opportunity to summarize some of the things learned through the year and to consider new teachings supposedly suited to growing boys and girls. This contains a special temperance emphasis.

Further study of the content and arrangement of the units for the three years' work show that there is a carefully worked out balance between those in which knowledge is the major objective and those in which growth in Christian living has the greater emphasis. Fortunately, however, no unit centers too exclusively on either one or the other of these important goals.

Where possible the three junior grades use units in the same general area at the same time. For instance, each course begins with a unit on the Bible, followed by a missionary unit, and then a Christmas unit. The content and approach are different for each year, but this plan makes it possible to unify the general department activities and worship.

All three of these courses are built upon the conviction that the Bible is the chief source for teaching how to live the Christian life. Large portions of Bible materials have been selected for study, and teachers and pupils are given careful guidance in using the Bible fruitfully.

The missionary emphasis is consistently developed throughout the entire Judson Keystone Graded Series, so that by the

time the pupil has grown up through it, he has a good working knowledge of the Baptist missionary task.

It is encouraging to the personalists to find that the builders of these courses have been mindful that helpful materials always must be based upon the experiences of the pupil for whom they are planned. Realizing also that true learning comes through doing much more than through hearing (but not to the exclusion of hearing), the courses include many suggestions for activities that enlist the interest and cooperation of the pupils themselves.

4. Senior.

The Senior Keystone Graded Lessons seem to recognize the capacity of youth in middle adolescence for a clearer understanding of Christian living, and thus strive to bring the individual into a close relationship with Christ and the church.

The first three parts of Course X, "Understanding the Christian Life," "Entering Upon the Christian Life," and "Practicing the Christian Life," form a unit called "Youth Living the Christian Life." The fourth part, "Baptists: Their History and Purpose," traces the history of the Baptists and presents doctrinal information in thirteen lessons. It is designed to give a denominational foundation.

Course XI, which is the richest course of the whole series for philosophical criticism, is composed of four parts: (1) "A

Christian Philosophy of Life" deals with God's purposes examined in the light of the personal experiences of the individual; (2) "Making Our Friendships Christian" is a discussion of popularity and boy-and-girl friendships, which lead into a discussion of the total meaning of friendship. (3) In "Which Way for a Christian?" both sides of present-day standards of living are discussed and, so, presented in a way which the author feels will lead the pupil to see the wisdom in choosing the Christian way; (4) "Enriching Life Through Worship" is an appreciation course of the elements in worship and a closer understanding of the opportunities for worship.

Course XII is also composed of four parts: (1) "Toward a More Christian World," is a discussion of the missionary program and emphases. Parts Two and Three, "A Christian Faces Today's World" and "The Church Faces Today's World," form a single unit. These twenty-six lessons are written with a view to guiding and inspiring young people to carry their Christianity into every phase of their living. Part Four, "Christ in My Life," is a study of Christ based on the Gospel of Luke and designed to inspire young people to seek a more satisfying relationship with him through self-sacrificing service in the kingdom.

In surveying the whole series of Keystone Graded Courses, we find perhaps more of its expressed philosophy in accord with personalism than any of the other series examined. For ex-

ample, what could be more personalistic than the following conception of God!

> We are convinced of the reality of a Supreme Intelligence in the universe. We feel certain concerning God as the Guiding Intelligence in all the world, including man's life. Furthermore, we believe that God is a person and that man's personality exhibits the final achievement of God in his creation.[44]

We also find some of the personalistic emphasis upon ideals and values and their significance for the development of character.

> If man is to be anything more than a mere animal, he must rise to the point where he will accept the fourth level (ideals or sense of values) of living the standard by which he desires to order his life. When an individual begins to choose the influence by which he will allow his behavior to be guided, then he must decide whether he will follow those that belong to the first and second levels or rise to the third and beyond that to the fourth, where character and a sense of values receive paramount consideration. The choice that a person makes at this point determines whether he will remain on the animal level or achieve that purpose for which God created him.[45]

Even a trace of psychotropic evolution may be found.

> Man has been so constructed that he will grow from the ground soil of his inheritance and life-properties upward toward the Power or Person from whom originally he received his breath of life, exactly as a plant grows toward the sun.[46]

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44 A Christian Philosophy of Life, 119.
45 Ibid., 114-115.
46 Ibid., 121-122.

Personalism would certainly endorse the following pedagogical affirmation.

> Creative teaching (the Keystone method) -- in which the entire class participates -- is a joyful adventure based on the natural interests and the life-situations of the particular age-group. Pupils learn by doing. The lesson is translated into life. Teaching becomes a pleasure and a satisfaction.[47]

With its emphasis on Bible material, however, The Keystone Graded Courses do not overlook the element of transmission. They also furnish some facts and principles which may be used in guiding life-situations. The courses as a whole are person-centered, experience-centered, and, above all, Bible-centered.

There is one serious objection, however, which personalism would offer to the series, namely, that the aims of practically all the courses are directed toward preparation for the act of conversion. They seem to overlook the fact that a child may grow up in the Christian life and never consciously and fully experience what is ordinarily termed the "act" of conversion (as, for example, Edward Everett Hale). They place very little emphasis upon Christian nurture, especially after the conversion experience. Surely this is as important as preparation and nurture prior and leading to the experience itself.

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[47] "Keystone Graded Courses," 3.

D. Episcopal Literature.

The Christian Nurture Series presents material for fourteen grades or programs of Christian instruction and training for the children of the Protestant Episcopal Church from the ages of four to eighteen. It falls into five departments (Kindergarden, Primary, Grammar, Junior High, and Senior High and College), as does the generally accepted system of the public schools.

It is prepared for parents to use in homes, for teachers in schools, and for pupils to use in guiding their daily thoughts and activities. It is designed primarily to show that the sponsor's promises in Baptism may be fulfilled with the help of the right selection and adaption of materials from the Bible, Nature, Prayer Book, Church Doctrine, Church History, Missions, and other sources, according to the needs of the pupil in his various stages of interest and development.

The series follows definite aims. However, there are three main sequences, with each sequence having a goal.

Sequence A. "Pathways of the Church." (Kindergarten A. and B; First, Second, Third, and Fourth Grades.)
The goal: to carry out the meaning of Baptism by learning and practising the Christian principles set forth in the Church catechism.

Sequence B. "The Church's Life." (Fifth, Sixth, Seventh, Eighth, and Ninth Grades.)
The goal: to secure conscious and voluntary unification of the life of the boy or girl with the Life of the Church through Confirmation, and to practise and learn the Christian principles that are embodied in the Holy Communion.

Sequence C. "Truth and Service."(Work for Senior High Grades.)
The goal: to prepare the young people of the Church to seek an equipment of Christian truth for service in the Kingdom.[48]

It is toward these three goals that the various grades constitute the steps of progress, and these three sequences in turn mark the successive stages towards the purpose of the whole series; namely, education through Christian nurture.[49]

Believing religion to consist of the consciousness of our relationship to God, our devotion to Him, and our life of fellowship in His world-wide family, the builders of the Christian Nurture Series have planned it with the purpose of emphasizing five distinctive elements in religious experiences:

> First: We hear and tell the stories of men who have known Him throughout the ages and of those who are finding Him today.
> Second: We fix in our memory for permanent possession and ready use certain vivid and beautiful passages which have gripped, and still grip, the hearts of men, and certain exact statements which guide their thought.
> Third: We commune with God.
> Fourth: We join loyally in the fellowship of the Church, following its teachings and carrying out its observances.
> Fifth: We respond to the challenge for creative and sympathetic Christian service.[50]

These are the principles upon which the Christian Nurture series is constructed. Thus, each course of the Series, in fact,

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48 God's Great Family, xviii-xix.
49 Ibid., xix.
50 The Long Life of the Church, vii.

each lesson of the Series, provides for the following activities in the unfolding of the pupil's religious life:

1. The acquisition of Information.
2. Memorization.
3. Devotional Life.
4. Church Loyalty.
5. Christian Social Living.

The two courses prepared for Kindergarten children four and five years of age, The Fatherhood of God and Our Father's Gifts, seem to reveal the love of the Heavenly Father through simple Bible and nature stories and experiences, and to get the child to respond to this love in acts of worship, service, obedience, and helpfulness in his own social life, and to discover his place in the church where he will learn more and more about what God would have him do.

The Primary work, prepared for children six, seven, and eight years of age, consists of three courses: Trust in God, Obedience to God, and God With Man. The material for these courses are chosen with the thought of helping the child to develop a sense of trustfulness toward God, the Giver of all good gifts. Trust in God, the textbook for Course I, is organized around eight brief units, each emphasizing one phase of God's loving care. It incorporates the Creed and the Lord's Prayer, both illustrated in many ways by stories and pictures so that the child may begin to understand what they mean. The pupil's leaflets contain suggestions for enterprises which the pupil is expected to carry out at home. Obedience to God, the

textbook for Course II, gives the spirit of the Commandments and illustrates the "Duties" of the Catechism. Each of the eleven units is centered around one aspect of our "Duty Toward God," or our "Duty Toward Our Neighbors," and the corresponding commandments. The course is accompanied by a set of Illustrated Leaflets, a set of Two Book Covers, and a Leader's Manual. The Bible is used as a source book for much of the illustrative material. The teacher is urged to help the pupil realize that many of the stories are taken from the Bible and that the Bible can be a story book, lesson book, song book, prayer book, history book, and a book of rules. Suggested class activities or enterprises include such things as class prayers or services of worship, taking trips or "Pilgrimages," dramatizing stories, memorizing songs or verses, playing games, making models, and celebrating festival days and other occasions. In God With Man, the textbook for Course III, the life and beauty of the church are revealed to the child by simple stories of worship and by his constant visits to the church. The stories center around the theme that in trust and obedience the covenanted relationship is maintained between God and man through the sacraments of the Church.

Children in the Primary courses are taught to understand the principle ideas of the Catechism, but are not required to memorize very much of it. However, the emphasis changes in the Junior division of the series. Memorization comes in

God's Great Family, in which the truths that the catechism embody are made vivid by stories of child-life in the Mission field. An effort is made to give children nine, ten, and eleven years of age a knowledge of the needs of children in non-Christian lands, and to show them how the church, with its medical, educational, and spiritual ministry, is meeting these needs.

> The aim is to make the pupil feel his responsibility to share the blessings of Christianity with Children in missionary lands, to awaken the desire, and to provide the opportunity for definite and direct means by which he may render loving service to those less fortunate children who have not realized that they, too, belong to God's Great Family.[51]

In Course Five, the life of Jesus through the church year is given. The course reviews and explains fully the Creed and the Church Year, which the Episcopal Church has preserved and around which her system of worship revolves. It is also a Biblical Course -- the lesson stories being taken from both the Old and New Testaments. The first thirteen lessons covering the Sundays in Trinity season before Advent are, with three exceptions, from the Old Testament. As an incentive toward character building, the strong, heroic virtues of the Old Testament heroes and Jesus are brought out. For example, in the death of Jesus it is not the agony of the Cross, but the vic-

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[51] God's Great Family, xi.

tory of the Cross that is stressed. The major and minor prophets and their prophecies are also included within its scope.

In Course Six, Church Worship and Membership, the student is urged and encouraged to participate in the Church's worship, to realize the meaning of his membership by Baptism, and is led to a deeper appreciation of the Holy Communion, the privilege of participation in the service after he has assumed, by Confirmation, the responsibility which his sponsors undertook for him in Baptism.

The Junior High course of study, prepared for boys and girls twelve, thirteen and fourteen years of age, consists of three texts. Course Seven, The Life of Our Lord, is a textbook based largely on J. Paterson-Smyth's A People's Life of Christ. The second course in this group is really a course in church history, and an excellent one for the purpose in which it was planned. In The Long Life of the Church the lesson units are planned with the hope of leading the pupil to realize more fully that the church is a Divine Institution founded by Jesus Christ, and to help him trace the continuity between his parish church and the Church in the Upper Room at Jerusalem. More specifically,

> The aim of Course Eight is to show that the Life, Death, Resurrection, and Ascension did not end but really only began our Lord's work upon earth. The Church exists to continue and further that work initiated by the Incarnate Life of our Lord. The chosen witnesses, who "had been with Him from the beginning," were instructed to do certain

> things. By obeying these instructions the Church came into being, and the Church today is a part of the child's religious experience.[52]

The work of Course Nine is called Our Church and Her Mission. The subject of its forty-two lessons is the brief survey of the work of the Episcopal Church at home and abroad. It begins with the pupil's local parish, diocese, national Church, and extends into practically every country of the world.

The Senior Courses are prepared for students of the senior high and college age-groups (15-22).

> The aim is to help boys and girls interpret, organize, and relate the truths involved in their previous Church training, in order that they may appreciate their heritage of Christian thought, vindicate their Christian convictions, and give themselves to serve in the Kingdom of God.[53]

To this end, Winning the World for Christ provided a brief sketch of the life and experiences of some of the great men and women who have been prominent in the missionary work of the Church. Our Bible offers a record of the world's spiritual progress contained in the Bible. A survey and a discussion of Christian belief appears in The Creed and Christian Convictions. This volume attempts to summarize and correlate the main conclusions of the work in all the preceding grades of the Christian Nurture Series and to use their material as materials for

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52 The Long Life of the Church, xiii.
53 Winning the World for Christ, xi.

a Christian conviction with which to begin adult life. In Building the City of God a vision of some of the ways in which Christian principles should help correct some of the social and economic evils of community life is outlined. The last text, The Work of the Holy Spirit in the Church, proposes to acquaint the pupil with the spiritual nature of the Church.

The purpose of the Christian Nurture Series is the "development of loyalty to the Church; a fostering of inner, spiritual life; and a constant practice in helpfulness."

One of the outstanding features of this series is its interest in social welfare. This is one of the few places that we find any liberal or personalistic indications. The lesson units in nearly every course include suggestions for helpfulness, various lessons take up the lives of social reformers, and, in the Senior High and College group, one course covering an entire year is spent in dealing with social problems (Building the City of God). The objective of the course is to take the pupil's own community and in the light of Christian principles discover what can be done to further the thing which Jesus would approve, and how to eliminate the things he would deplore. Several of the series, especially the Church School Closely Graded Courses, offer some treatment of social welfare problems, but few of them provide a definite and practical course in community service for high school students.

There seems to be less emphasis on knowledge of the Bible

in this series than in any of the other series examined thus far. One fairly scholarly textbook of the Bible is prescribed for the tenth grade (Our Bible), but even here the treatment is brief as any one year course (one lesson a week) of the Bible would necessarily be. Although the point of view differs in some of the other courses, on the whole, the traditional attitude and interpretation is maintained. We find such lesson aims as, "To show that Moses as a leader was obedient to God, and that all God's children are called upon to be willingly obedient," and, "To show God's loving care of Noah."

Through all the courses of the Christian Nurture Series we find a great emphasis on the church and on traditional Christian doctrine. In a sense, the series may be described as church-centered. Except for a small section on the church and occasional references to the work of the church and to fellowship among different denominations, most of the other series are inclined to place little emphasis on the subject of the church. In this series the church is referred to again and again, and is in many cases the center of a whole series of lessons, or even an entire course, as, for example, in The Long Life of the Church, Church Worship and Membership, and Our Church and Her Mission. There is hardly a course in the entire series that is not church-centered. Apparently the objectives sought are knowledge of church doctrine and participation in the worship and organized life of the church. However, we find

no trace of liberalism in regard to the church, no attempt to evaluate the historic institution in terms of present world needs, and no attempt to encourage initiative and experiment as in the case of the Beacon Studies in Religious Education. The stress is upon conservation and conformity, rather than upon advance. One of the principles upon which the series is founded is to "join loyally in the fellowship of the church, follow its teachings, and carry out its observances." One of the five activities listed for the pupil in each lesson of every course is "Church Loyalty." Some of the aims for separate lessons are: "To show how the Church formulated her creeds to eliminate error," "To show how God speaks to us through the church building," and "To suggest that the church is God's home."

Closely bound up with this insistence on the importance of the church is the emphasis placed on doctrine. One whole course is devoted to a survey and a discussion of Christian belief.

> The Creed and Christian Convictions aims to show to the pupil of senior high school age that religion is essential to the interpretation of all other facts, and that mere knowledge of physical facts, etc., is not complete without the explanation provided by spiritual facts. Religion is not a thing apart, but vital to all other facts.[54]

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54 The Creed and Christian Convictions, viii.

Then, in Angus Dun's We Believe, each phrase of the Creed is taken up and commented upon fully. Among the lesson aims are these: "To show the power of a creed held not only by the mind but by the heart and will,"[55] and "To raise our estimation of the creed as a part of worship."[56] Even in the elementary courses younger children are taught to take definite attitudes toward matters of doctrinal belief, particularly baptism and the sacraments.

Some concern is shown for international relationships, but it is expressed chiefly in the purpose of establishing the Protestant Episcopal Church in different parts of the world. Some of the characteristic aims are: "To show the class how men are willing to undertake the greatest hardships to carry the Church wherever the flag flies;"[57] "To show the class their individual responsibility in sending the power of Christ to South America;"[58] and "To show the class how David Livingstone as explorer, physician, and Christian teacher carried Christ's message to savages in Central Africa and opened the way for the church."[59]

Military phraseology is used quite frequently throughout the series. Examples are: "The Captain of the Army of the

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55 We Believe, 8.
56 Ibid., 29.
57 Winning the World for Christ, 107.
58 Ibid., 116.
59 Ibid., 132.

Sun;"[60] "God's Victory;"[61] and "Under Oaths."[62] Many of the metaphors refer directly or indirectly to the baptismal formula when the priest says:

> We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end.

Children are constantly reminded of the experience of their baptism and are encouraged to be good soldiers of Christ. Conquests of the church are mentioned without criticism; no attempt is made to evaluate war as a means of settling disputes.

Aside from two factors for which personalism criticizes most of the other works in this chapter -- the lack of emphasis upon the acquisition of facts and information and the tendency to underestimate the value of memory work -- and a few theological points upon which there is almost universal agreement among the Protestant denominations, there is very little in this series that might be termed either personalistic or liberal religious education.

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60 The Creed and Christian Convictions, 17.
61 Ibid., 95.
62 The Christian Seasons, 53.

E. Congregational Literature.

1. International Uniform Lessons.

Uniform Lessons originated in 1872 when the International Sunday School Lesson Committee began to publish lesson outlines. In 1915 the International Sunday School Lesson Committee decided to issue Improved Uniform Lessons. Uniformity is maintained by the use of a common title, a common lesson text, a common golden text, and a common devotional reading.

The Committee on Improved Uniform Lessons is appointed by the Educational Commission of the International Council of Religious Education. In fact, the Educational Commission now has two lesson committees: the Committee on Group Graded Lessons, which provides different outlines for each age group from Beginners to Senior, and the Committee on Improved Uniform Lessons, which provides the outline, with adaptations for two groups, Intermediate and Senior, Young People and Adults. These outlines are transmitted to the denominational houses for their use in supplying curriculum material to their constituencies.

Some indication of the subject matter and scope of the Improved Uniform outlines may be seen by the following themes, which constitute the cycle for 1942-1947:

1942

January-June.....Life of Christ; Studies in the Synoptic Gospels (Matthew, Mark, Luke)
July-September....Studies in Genesis
October-December..Studies in the Christian Life (Personal, the Family, the Church)

1943

January-March.....The Gospel of John
April-June.....Life and Letters of Peter and John
July-September....The Making of a Nation: the Era of Moses
October-December..The Ten Commandments and the Teaching of Jesus (The Mosaic Law and the Teaching of Jesus)

1944

January-March.....The Gospel of the Son of God: Studies in Mark
April-June.....Life and Letters of Paul
July-September....The Making of a Nation: Joshua to David
October-December..Light from Christ on Life Today

1945

January-March.....The Kingdom of Heaven: Studies in Matthew
April-June.....Great Chapters in the Bible
July-September....Early Kings and Prophets: Solomon to Hezekiah
October-December..Book Studies: Ruth, Jonah, Esther, James, Philippians

1946

January-March.....Some Great Christian Teachings
April-June.....Parables and Miracles of Jesus
July-September....Later Leaders of Judah: Isaiah to Nehemiah
October-December..The Gospel of Luke

1947

January-March.....The Gospel of Luke
April-June.....Studies of Keynote Books: Amos, Galatians, Ephesians
July-September....The Early Spread of Christianity: Studies in the Acts, the Epistles, and the Revelation

While an effort is made in each cycle to give a general survey of the entire Bible, the Committee on Improved Uniform Lessons also provides occasional topical courses. These courses are designed to provide general surveys of important biblical truth and discussions of significant aspects of Christian living.

Quarterlies following the outlines of the Committee on Improved Uniform Lessons,[63] published by The Pilgrim Press for the last six months of the year 1942 were used for study.

As the above cycle indicates, the quarterlies dealing with the first half of our six month's study period all center around the Book of Genesis. Thus, any personalistic criticism of these quarterlies will necessarily be limited to the Congregational treatment of the book (which, it must be remembered, is only a small part of the Bible itself), its interpretation, and the implications arising out of its interpretation.

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63 There are seven Congregational quarterlies that follow these outlines: Pilgrim High School Quarterly, High School Teacher's Quarterly, Adult Bible Class Quarterly, Pilgrim Lesson Leaves, Christian Youth Fellowship Quarterly, Christian Bible Class Quarterly, and Pilgrim Home Department Quarterly.

In strict accord with personalistic scholarship, these quarterlies repudiate any theory of the book as science, history, or developed Christian theology.[64] The age is long past when it needs to be made a theological battle ground. Instead they stress that the more important thing to recognize is that we have in the Book of Genesis a reflection of the world view of the times in which it was written. It is a picture of a stage in the growth of religion -- a primitive stage with a primitive conception of nature and of man and of God. The lesson committee sets forth the aim of the present study as follows:

> To discover afresh in this Book of Beginnings evidences of the power, the care, the mercy, and the grace of God, and to increase our faith in God as Creator of the universe and as Ruler in the affairs of men and of nations.[65]

The lesson titles for the Young People and Adults further indicate a marked effort on the part of the lesson designers to have this aim realized: "God the Creator," "The Consequences of Sin," "Am I My Brother's Keeper?" "Our Response to God's Promises," "Adventurous Faith," "Unselfish Praying," "Courage to Practice Peace," "Realizing the Presence of God," "God's Help Always Available," "The Alcohol Problem Yesterday and Today," "The Perils of Favoritism and Jealousy," "Self-Sacrifice

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64 "God the Creator," Pilgrim Home Department Quarterly, Vol. 43, No. 4, 20.
65 Ibid., 22.

a Law of Life," and "Magnanimous Living."[66]

The lesson titles for the younger age groups, similar to those of the Young People and Adults, in no way detract from the trend: "God the Creator," "The Deceitfulness of Sin," "My Responsibility," "God Keeps His Promises," "Daring to Follow God," "Praying for Others," "A Peaceable Spirit," "Aware of God," "Turning to God for Help," "The Drink Problem as It is Today," "Jeaslousy in Action," "Sacrificing for Others," and "Returning Good for Evil."[67]

The lessons for the last quarter of our study period deal not with any single Bible book, but rather with certain aspects of the Christian life. They are "Studies in the Christian Life." In a sense these lessons too, like Genesis, have to do with beginnings. The advent of Jesus and the Christian movement which grew out of his life and work marked a new beginning in the life of mankind.

The first three lessons of each quarter pertain to the personal Christian life. Members of the class are challenged to decide for Christ, to venture their lives upon a decision to follow him. If this decision has already been reached, an exhortation is made toward a more complete consecration to his cause. Common lesson discussions include: "What Must I Do to

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66 Adult Bible Class Quarterly, Vol. 5, No. 3.
67 Pilgrim High School Quarterly, Vol. 59, No. 4.

be Saved?" "Placing Ourselves at Christ's Command," "How to Grow as Christians," "Loyalty to Christ," "Faith in Christ," and "The Necessity for Christian Growth."

The second unit of four lesson on "The Family" are designed to offer an opportunity for many decisions as to conduct and attitudes that make for a happy home life and to help prepare for Christian marriage and the building of a home based on Christian principles. Discussions center around: "What Makes a Happy Home?" "Planning for a Christian Home," "My Part in Family Religion," "Things that Spoil Home Life," "The Christian View of Marriage," and "Motives That Strengthen Family Life."

In the third unit, comprised of three lessons on "The Church," the students using the quarterlies are faced with the problems of whether or not they should join the Church; or if they have already joined, of how they may become more loyal and active members.[68]

The last lesson of each quarterly, since it ends in December, has to do with resolutions for the beginning of a new year. Besides these, there are two special lessons, one usually on some phase of temperance, the other on Christmas.

The sequence of lesson procedure used by the Young People and Adult quarterlies is as follows: the lesson topic, scrip-

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[68] Cf. "What the Church Means to Me," Pilgrim Adult Bible Quarterly, Vol. 5, No. 4, 16-19.

ture readings, golden text, a commentary on the scripture references, questions on the lesson designed to stimulate thought, an exposition on the central theme of the lesson, "Something to Think About," and the lesson prayer. In the outline of Senior lessons there is some variation from the Adult group and even among the lessons themselves within the same quarterly. Generally, however, the lesson topic is followed by scripture references, the golden text, a brief introduction to the lesson (usually a single paragraph), a story similar to the one presented in the scripture references for the lesson but taken from science or secular history, brief expositions on one or two central phases of the lesson, "Practising the Lesson," class prayer, and suggested "Daily Bible Readings."

These lessons are predominately Biblical; that is, they are chosen, primarily, from Biblical materials; and as a part of the moral and religious nurture which is their total purpose, they aim to impart a comprehensive knowledge of the Bible. This is done with a convincing degree of comprehension and exactness when the entire cycle is completed.

The philosophy, pedagogy, and exegeses within these lessons -- issuing from such capable and stimulating minds as Albert W. Palmer, Margaret Slattery, Frank J. Scribner, Robert Lee House, and Norman B. Cawley -- are, as we would expect from these personalities, nothing short of what modern Biblical criticism and research would prescribe. Thus there is very

little in these lessons from either of the three viewpoints with which so-called modern liberal religious educators, personalists, or even the neo-orthodox group would take issue.

It is not difficult to find personalistic strains running through these lessons. In every case we find a spiritual and synoptic interpretation of the scriptures as over against the more conservative interpretation. The Bible is viewed as a book of religion in which the grace and righteousness of God is revealed, particularly in the life and teachings of Jesus.[69] In numerous cases we find specific references to a personal God who is the Intelligence and Purpose back of the universe, responsible for its order and activity, and infinite in wisdom and love.[70] He is pictured as dependable in nature and the world of moral conduct.[71] In the exhortation for spiritual growth, we also find the dynamic and active conception of faith[72] and a view of salvation as the achievement of a better kind of life in which a certain degree of both faith and works are necessary on the part of the individual.[73] And last, but by no means least from a personalistic standpoint, we find a

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69 Cf. "The Human Side of God," Adult Bible Class Quarterly, Vol. 5, No. 4, 23-24; also "What Must I Do to be Saved?" Pilgrim High School Quarterly, Vol. 60, No. 1, 3-7.
70 Ibid., vol. 59, No. 4, 12.
71 Ibid., 23.
72 Cf. "Adventurous Faith," Pilgrim Home Department Quarterly, Vol. 43, No. 4, 37-40.
73 Cf. "Salvation as a Kind of Life," Pilgrim High School Quarterly, Vol. 60, No. 1, 56.

complete sanction of Harris Franklin Rall's statement:

> To be a Christian is to have faith, to trust in that unseen Being, the God of truth and mercy and righteousness whom we know through Christ, to worship him in reverence, to be loyal to his will. Because we are thinking beings, we try to understand what this faith means. That means doctrines, beliefs. The practical-minded man says that religions means to be good and to do good. The Mystic is concerned first of all with the soul's inner and intimate life with God. But Christian faith makes a big difference. It puts a Person at the center of the universe, and it makes personal relations the supreme thing.[74]

Personalistic criticism, that is, from a negative standpoint, is especially curtailed by the fact that there is less difference between personalism and the philosophy held by the Congregational Churches (there being no such things as the Congregational Church) than between personalism and the philosophy expounded by some of the other denominations. Also the fact that in the first half of our study the comparison of the two philosophies is limited to a comparison of views on a single book of the Bible, and, they being almost identical, adds to the similarity of the two and thus gives less ground for criticism. Then, when it comes to some of the problems treated within the pages of these quarterlies -- particularly those dealing with the family, its place in the community and in religion, marriage, divorce, the use of alcohol, membership in

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[74] Adult Bible Class Quarterly, Vol. 5, No. 4, 24.

the Church, and the Church's function in society -- there are certain fairly well established views upon which all the Protestant denominations agree and with which Personalism does not differ.

2. The Pilgrim Series of Workbooks.

As representative of the religious education literature published by the Congregational Churches, we have made a survey of The Pilgrim Series of Workbooks.

The Junior Bible Workbooks, prepared for boys and girls nine to twelve years of age, consist of a series of thirteen texts: A Study of the Old Testament, A Study of the New Testament, Early Bible Pioneers, Jesus and His Friends, Jesus the Courageous, Making the Bible, Our Father's World, Making Friends with Paul, How the Church Began, How the Church Grew, The Story of Jesus in Pictures, and Our Church at Work. The Bible Books for Girls and Boys, prepared for third-grade primaries and first-grade juniors, consist of a series of eight texts: When Jesus Was a Boy, When Jesus Grew Up, How the Story of Jesus Traveled, the Story Goes Round the World, How the Rule of Love Works, The Story of Joseph, Abraham, Isaac and Jacob, and Wonders of God.

The study and work outlined in these books are to be accomplished in regular class sessions under supervision of the teacher. These texts include many varieties of notebook work

and simple related activities, such as completing sentences, creative writing and drawing, studying pictures, simple research, and map making. Extremely Bible centered, they introduce outstanding stories from the Old and New Testament, each profusely and beautifully illustrated. In most cases the Biblical interpretation is in line with the best scholarship. Some texts deal with chronological studies, some with intensive studies of certain characters, while others deal with the growth and functions of the church, and pathways to God through the Psalms and other great literary passages from the Bible.

With the notable exception of subject matter, there is much similarity running throughout all texts of these two series. For this reason, we shall not treat every text of both series separately, but shall select three texts from each series for an intensive survey. Beginning with The Junior Bible Workbooks, we include the following:

a. Junior Bible Workbooks.

(1) Jesus the Courageous.

This text is the second part of a six month's study of the life of Jesus. Its aim is "to make vivid the dauntless courage of Jesus as he faced misunderstanding, increasing hostility, and death."[75]

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[75] Page 3 (Teacher's Guide).

The first five lessons begin with the plots of the scribes and Pharisees which made it impossible for Jesus to continue his work in Galilee, picture him first resting with his faithful disciples in the heathen country north of Galilee, then setting out for Jerusalem to preach his gospel of love in the capital of the nation. The next four lessons deal with the first half of the last week of his life, the six days which he spent in a glorious effort to win over the nation's capital. More specifically, lessons six, seven, eight, and nine describe the triumphal entry on Sunday, the cleansing of the temple on Monday, and his teaching of the temple crowds on Tuesday and Wednesday. In lessons ten to thirteen, we have the terrible, yet beautiful story of the cross, and what followed; the story of the darkest, yet brightest hours in the whole history of man.

Many of the Workbook stories are told in the form of a narrative by early disciples who were eyewitnesses of what happened. As pupils we put ourselves back in the time when the gospels had not been written, and the memory of Jesus' life and teachings were kept alive by oral tradition. In some cases we know who these first story tellers were. One, for example, was Peter. Many Biblical scholars think that the Gospel of Mark is really the Gospel of Peter. According to Papias (100-150 A.D.), "Mark, who had been Peter's interpreter, wrote accurately, though not in order, all that he recollected of what

Christ had said or done." A study of the Gospel of Mark confirms this report. In most of the incidents narrated, it is obvious that Peter was present.

In one sense the Gospels of Matthew and Luke may be called expansions of the Gospel of Mark. The majority of Biblical scholars believe that their authors took Mark as a guide for their framework and inserted additional material, especially the teachings of Jesus, in which Mark is deficient, since he confined himself to the actions of Jesus rather than his teachings. Thus, when an incident is found in Matthew, Mark, and Luke, we believe that Mark is the primary authority for it, the other two having copied it from Mark. Such incidents are justifiably retold in the first person, as coming from Peter. In any case, the author of the Workbook feels that somebody told all these stories in some such way as they are told in the thirteen lessons, and that perhaps by telling them imaginatively in this way they may be relived in the lives of the pupils.

This text provides a variety of activities, most of which are classed as knowledge or appreciation projects. Its author shares the philosophy that when a boy looks up a Bible reference in order to fill a series of blanks or draw a picture or complete a map he is learning something about the Bible and its stories, and that insofar as he does it cooperatively and happily in a group he is also enjoying an experience in Chris-

tian living.

(2) Making the Bible.

While each of the thirteen lesson units in this text has its particular aim, there are three vitally important aims which this course seeks to accomplish with boys and girls of the junior age.

> First, we may help them realize the naturalness this divine-human book . . .
> In the second place, this course should help boys and girls know better how to use the Bible, by learning how to find their way about in it . . .
> Third, the course should awaken a deeper appreciation of the Bible.[76]

The subject matter of this text includes the following topics: "Handmade Bibles," "How the Bible Began," "A Library of Sermons and Histories," "A Hymnbook, Poems, and Proverbs," "How the Stories About Jesus Were Written," "How the New Testament Grew," "Famous Translations of the Bible," "The Earliest English Bibles," "William Tyndale and the First Printed English Bible," "The Bible Translated by a King's Command," "Revising the Bible," "Giving the Bible to the Whole World," and "The Bible Throughout Four Thousand Years."

The Workbook is planned for use in the class session itself and thus does not presuppose homework, although special

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[76] Pilgrim Junior Teacher's Guide (used with the course), 3.

assignments and arrangements for home study may grow out of the interest of the pupils in various lessons. The text itself is intended as the basis of the Sunday morning program in the class or department. The outcomes to be looked for and sought, in addition to the completed Workbook, will be chiefly a change in the lives of the pupils, a new liking for the Bible, and a new desire to live unselfishly and bravely, in the light of a certain amount of definite knowledge.

Each class session is intended to be, in essence, a period of directed study. As far as possible, it is to be guided by the project principle. When a pupil shows a spontaneous interest which offers a good lead, it is to be followed up -- even if it means deviating from or scrapping entirely the carefully prepared program of the teacher. It is hoped by the author of the Workbook that these lessons will awaken in the minds of the pupil purposes of their own, that these purposes will be developed, built upon, and adhered to until something worth-while has been accomplished.

(3) Early Bible Pioneers.

The immediate purpose of this Workbook is "to familiarize the pupils with the great stories of the early books of the Old Testament."[77] The course is designed to help boys and girls

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[77]Ibid., 3.

of the junior department to understand these stories in the light of the actual life out of which they grew. Such a background adds immensely to the interest of the Bible; its narratives become more vital and interesting. The characters of the Bible become real men and women rather than just names in a book remote from real life.

Numbered among these stories are:

1. Abraham, the Pioneer.
2. The Destruction of Sodom and Gomorrah.
3. Isaac, Who Carried on the Inheritance.
4. Two Brothers, Jacob and Esau.
5. Joseph Sold into Egypt.
6. Joseph and His Brothers Meet Again.
7. The Hebrews Oppressed in Egypt.
8. The Hebrews Escape from Egypt.
9. Moses and the Hebrews at Sinai.
10. Moses Leads His People to the Borders of Canaan.
11. Joshua Crosses the Jordan River.
12. The Beautiful Story of Ruth.
13. Interesting Things We Shall Want to Remember (a Review Sessions).

While the immediate aim of these stories is to impart knowledge of the Bible, its ultimate aim is to enrich the spiritual life and build the characters of the pupils who read them. It is the hope of the author that from reading these Old Testament stories that there will be a "carry-over" that will lead to a change in the actual behavior of the boys and girls who read them. But this "carry-over" is made more effective by carrying them back to the age in which the stories were written, by helping them understand that age in view of its similarities

to and differences from our own age, and by emphasizing the geographical and social background of the stories. Thus, in the workbook the boys and girls are invited to go on an imaginary trip with Theodore and his father, to the lands of the Bible; to read the story of Abraham as they fly over the old road by which Abraham journeyed from Haran to Canaan; to read of the destruction of Sodom, by the desolate shores of the Dead Sea, and to hear the story of the bondage of the Children of Israel in Egypt, in the shadow of the Pyramids and other mighty monuments of the despotism of the Pharaohs. In reliving these stories in imagination and bringing back to life the ancient world where these events took place, the author of the Workbook feels that the stories themselves will not only prove more interesting, but that their application for the pupils' lives today will also become more clear and urgent.

He further believes that out of this new understanding of the Bible stories should grow real life projects, in which the spirit of Abraham, Joseph, and Moses will be expressed more fully in the current lives of the pupils. In the notes that follow the individual lessons an attempt is made to show how such life projects as well as supplementary study projects may be originated and carried through. These suggestions are found under such headings as "Abraham's World and Ours," or "Joseph's World and Ours." The approach of these headings is

always social. Attention is directed away from the self to a cause, usually the cause of the Kingdom of God in the world and not introspectively to one's own conduct and motives.

b. Bible Books for Boys and Girls.

(1) When Jesus Was a Boy.

According to the Bible, Jesus "learned obedience by the things which he suffered."[78] Yet the traditional treatment of Jesus in his home in Nazareth has so frequently been pictured as the perfect child that he is usually set apart from ordinary life. The real appreciation of Jesus comes when we realize that he grew, as we must, through struggle, clear thinking and the making of right decisions.

While we do not know a great deal about the childhood of Jesus, from the general knowledge of Jewish life of his time and the things which Jesus did and said when he grew up, we are able to get some picture of his daily life in his home, the carpenter shop, and the synagogue school. We can also visualize him at this early age beginning to think about the religious and social life around him and choosing the way of life which revolutionized the thinking and practices of a later day. As his thinking matured, he must have questioned the injustices of many of the accepted customs of his people. It is this

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[78] Hebrews v.8.

picture that the text, When Jesus Was a Boy, attempts to portray for the children of this age group -- the boy of Nazareth growing in "wisdom . . . and in favor with God and man." He thought, struggled, and with all his heart, mind and strength allied himself with the Good. Offering this picture of Jesus, the Workbook also tries to awaken in children the beginning of an understanding appreciation of Jesus, and a sense of fellowship with him as they work, play, face their everyday problems, and come into contact with the religious and social problems of their world.

This course, like the others in the series, is planned to stimulate the children's thinking and to encourage creative activities. It contains questions with spaces for the answers to be filled in, stories, pictures, and informational material for the children to use in writing their own stories. Through stories and pictures and accounts of what other children have done it seeks to encourage them in such group activities as dramatics and making a "movie" of original drawings and paintings.

Some indication of the scope of the course may be gained from the following contents:

1. A Trip to Palestine: The Land Where Jesus Lived.
2. Jesus' Home: What Was It Like?
3. Out-of-Doors in Nazareth: What Did Jesus See That Was Interesting?
4. A Story Jesus Heard: David the Shepherd Boy Anointed King.

5. Another Story Jesus Heard: David Spares Saul's Life.
6. Jesus' School: What Was It Like?
7. The Sabbath: How Was It Kept?
8. In the Market Place: What Did Jesus Play? What Did He See?
9. The Fest of Booth: The Jewish Thanksgiving.
10. The Feast of Lights: What Did It Celebrate?
11. When Jesus Was Twelve.
12. His Father's Business: How Did He Go About It?
13. What Have We Learned (a review session of questions covering the course).

(2) How the Rule of Love Works.

This course is based on the conviction that third and fourth grade children are more and more coming into contact with the seamy side of life, with poverty, with neighbors in worse economic conditions then themselves, with people who are deaf, blind, lame, with sickness of various sorts and degrees, and with the results of floods, tornadoes, and earthquakes. At this age they are constantly asking elementary questions about the meaning of this suffering, what is being done, and what can be done about it.

The contents of this text include:

1. What is the Rule of Love?
2. Love Makes Us Thoughtful of Others.
3. Love Makes Us Want Good Things for All.
4. Love Makes Us Help the Sick.
5. How the Law of Love Makes the Blind to See.
6. Love Makes Us Friendly.
7. Love Makes Us Thankful.
8. Thanksgiving for All.
9. Love Makes Us Want to Share.
10. Christmas and the Rule of Love.
11. A Favorite Christmas Story.

12. Another Favorite Christmas Story.
13. The Rule of Love Helps People Live Happily Together.

Characteristic of the lesson aims are:

> To answer in terms of children's experiences, the question: What is the Rule of Love?
>
> To help the children understand the reason why we celebrate Jesus' birthday; to make plans for celebrating Christmas by practising the Law of Love.
>
> To help the children to an appreciation of the Bible as a source for rules of better living.

As the lesson titles indicate, the implications of the Law of Love as expressed in this Workbook are primarily social. Thus, we find such suggested activities as having a canned fruit, jelly or "harvest" sale with the proceeds going through the church treasurer to the Mission Boards, relief agencies, or to a local agency or institution; sending a box of reading books to children, washcloths, soap, tooth brushes, handkerchiefs, plain baby clothes, colored lesson pictures, or stocking dolls to a migrant center; visiting a children's hospital; arranging a worship center for the service of worship; and, acting out the Good Samaritan story.

The teaching of the whole course might well be summed up in Nancy Byrd Turner's poem:

> Learn well one lovely rule,
> As true as it is old;
> At home, at church, at play, at school,
> It shines like burnished gold.

This is the rule so good,
  So gentle and so true;
Do unto others as you would
  That they should do to you.[79]

(3) The Story of Joseph.

This Bible Book, relating the story of Joseph from the time he moved to his grandfather's home until he became a ruler of Egypt, is planned to stimulate the children's thinking and to encourage creative activity. It contains questions with spaces for answers to be filled in, stories, pictures, and informational material. Through pictures and accounts of what other children have done it encourages them in such group activities as dramatics and group play.

The thirteen lessons deal with the following topics:

1. Moving Day.
2. Camping Out.
3. A Baby Brother.
4. The Coat of Many Colors.
5. The Dreamer Joseph and His Brothers.
6. A Dangerous Erranc.
7. Joseph is Taken to Egypt.
8. Down in Egypt.
9. In Prison.
10. The King's Dream.
11. Joseph Sees His Brothers Again.
12. Benjamin Goes on a Journey.
13. A Family Reunion.

The character of Joseph furnishes us with the essential teaching of the story. Out of the story, and particularly his character, the following points are listed in the Teacher's

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[79] Page 1 of the Workbook: How the Rule of Love Works (Taken from Song and Play for Children, Pilgrim Press, 1939).

Tuide as worthy of emphasis: (1) Trials help develop character and develop ability; (2) To those who are true to high standards, "all things work together for good;" (3) The way to forget your own troubles is to get interested in solving another's problems; (4) Improve small opportunities and you will be ready to take advantage of larger ones; (5) Trained ability is needed; (6) Love and forgiveness cannot be conquered; (7) Loyalty to humble relatives and friends in the hour of great success is a sure evidence of nobility of character.[80]

The Story of Joseph is primarily a Bible appreciation course. It is hoped that out of the course the pupil will develop an appreciation of the Bible as a source of interesting stories, of beautiful literature, and as an interesting book telling of real people and exciting adventures. Together with this appreciation, the pupil may, through a study of the character himself, be helped to appreciate his noble qualities and to feel a desire to build them into his own life.

These texts, like much of the other denominational literature, would receive personalistic sanction on their scope. It is not the contradiction or repudiation of personalistic principles, but the casual emphasis or entire omission of them that is most noticeable. Conspicuously absent among their features is the personalistic ethics based upon a desire-value

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[80] Ibid., 6.

viewpoint. In a certain sense, the aims and methods employed in these books are directed toward perfectionism and self-realization on the part of the pupil, yet we find no specific exhortation to choose a consistent and coherent life in which the widest possible range of value is realized, to subordinate the less to the more inclusive interest. There is very little encouragement for the pupil to turn desires into values or to strengthen and deepen those desires which will yield fuller values so that the "whole life of desire will flower in the whole life of value." Furthermore, while all of the activities prescribed or suggested in these texts may be placed in the category of "purposive-behaviorism," the emphasis seems to be more upon the "behavior" than upon the "purposes." Neither do ideals occupy the place of importance that personalistic writers would give them. The factors of ideational-determinism and ideal-motivated lives do not receive the personalistic stress. Personalism would approve the transmissive character of these books and the abundance of facts and principles presented to the pupil with which he may use to reason and to govern life-situations. However, in their emphasis and scope, these texts are not so organic and synoptic as personalism would prescribe for the education of the <u>whole</u> child. They are as much material-centered as they are person-centered, the experiential element is not as prevalent as in the personalistic

curriculum, and there is not the inclusion of a well selected variety of extra-biblical material that we find in some of the other lesson series.

F. Presbyterian Literature.

(Westminster Departmental Graded Materials).

This analysis of Presbyterian church school literature consists of a study made of the Westminster Departmental Graded Materials used by the Primary, Junior, Intermediate, and Senior departments for the last six months of the year 1942. A survey of the lessons in the quarterlies covering this period, unusually diversified and comprehensive in scope, portrays rather accurately the general objective expressed by Dr. Walter D. Howell, Director of Church School Administration, as underlying all of the Westminster graded lessons.

> The desired outcome of Christian education in the individual is a growing Christian personality. The development of this growing Christian personality involves: A realization of God as Father; the personal acceptance of Jesus Christ as Saviour, Lord, and Friend and committment to the Christian way of life; an experience of the power of the Holy Spirit in one's life; a realization and personal use of the unique values in the Bible as a record of the revelation of God to man and of man's search for God and growing knowledge of Him; and appreciation and use of the religious values in other literature, in art and in life; the cultivation of those attitudes and those habits of living which are in harmony with the ideals of Christ; participation in the life and work of the Church; acceptance of a share of the responsibility to present Jesus Christ to all men everywhere; fellowship with those who are striving for the Kingdom of God, and a whole-hearted and constructive contribution to the building

of a world wide Christian social order.[81]

A somewhat more specific statement of objectives may be seen in the eleven tests which the Westminster Departmental Graded Lessons claim to achieve:

1. Their underlying purpose is to present the gospel of Christ.

2. They seek to present the Christian faith and an understanding of what we, as Christians, believe.

3. They present those parts of the Bible for each age group which will be the most valuable for Christian growth at that time.

4. They put the Bible into life and show how it can become a source book for everyday living.

5. They meet the changing needs and interests of growing boys and girls.

6. They make use of the best educational methods that can be applied to the teaching of religion.

7. The teacher's helps give practical step-by-step plans for presenting the lesson.

8. They build a loyalty to the Church and its programs but are not narrowly sectarian.

9. They are approved by your denominational leaders, who can be trusted to provide what is best for your needs.

10. They suggest service projects for the home, the church, the community.

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[81] From a letter received from Dr. Walter D. Howell on November 18, 1943.

11. They include an emphasis on missions and give practical suggestions to sharing in the missionary enterprise of the church.[82]

While a lengthy and detailed analysis of subject matter does not appear to be highly essential at this point, some conception of the general trend of thought underlying the subject matter and influencing its selection may be gained from the following unit themes adopted for the six months period (July to December, 1942) under our observation:

PRIMARY	Unit X.	God Working in the World. (5 weeks)
	Unit XI.	Growing as Jesus Grew. (5 weeks)
	Unit XII.	Learning to Know the Bible (3 weeks)
	Unit I.	What Jesus Taught. (4 weeks)
	Unit II.	Our Church and Other Churches (5 weeks)
	Unit III.	Christmas Loving and Giving. (4 weeks)
JUNIOR	Unit VII.	Stories Jesus Told. (5 weeks)
	Unit VIII.	Ourselves at Our Best (8 weeks)
	Unit I.	Altar Builders in a New Land (10 weeks)
	Unit II.	Christmas Around the World. (3 weeks)
INTERMEDIATE	Unit V.	How Christ Changes People. (13 weeks)
	Unit I.	The Story the Bible tells (Christmas included). (13 weeks)
SENIOR	Unit VI.	Christian Teaching on Today's Problems. (13 weeks)
	Unit I.	Getting Better Acquainted with the Old Testament. (13 weeks)[83]

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82 Teaching the Word of God, 8.

83 Ibid., 38-39. Units I, II, and III are for the October-December quarter, which is really the quarter beginning the new year in the Sunday School curriculum.

One of the distinguishing features about the Westminster Departmental Graded Materials is the "return to the Bible" on the part of its builders. Particularly encouraging to the personalists is the fact that superintendents, teachers, pupils, and parents, as well as pastors of the Presbyterian Church rightly insist that the lesson helps used in their church school show what the Bible is, what it says, and how it should be used. As a result, the following principles are especially noticeable in the various lessons:

1. Scripture is used in every lesson.

2. The use of Scripture is planned so that, as the child or young person grows, his understanding and appreciation of the Bible grows also.

3. Chronological study of the Bible is introduced when the child has reached the age where such study has meaning. In the earlier years of childhood systematic Bible study is accomplished by selecting the portions of the Bible that best fit the child's needs and interests.

4. Studies of Bible books are introduced to the Junior age and are carried forward in the older age groups.

5. Survey courses of the Bible are featured when growing minds have reached the stage where historical courses can be efficiently used.

6. Knowledge of Bible content is one of the goals of Bible teaching.

7. Learning to use the Bible for personal and group problem-solving is one of the methods of teaching recommended throughout all the age groups.

8. As a rule very little Scripture is actually printed in the quarterlies, because pupils and teachers are encouraged to turn to their Bible for study.[84]

From the standpoint of pedagogical methods, the Westminster materials differ very little from those of the other denominations we have examined. One of the Primary Teacher's Quarterlies states specifically that

> It is based on the belief that the child and not the lesson is the most important factor in teaching; that "telling" is only a part of teaching; that children, as well as adults, "learn to do by doing."[85]

In preparing each session the teacher is urged to "Think" "Study" and "Plan." Further steps in the preparation of lesson units include the following suggestions:

1. Think in terms of a "unit of work" rather than of next Sunday's "lesson."

2. Study the statement of purpose for the unit. Select only those materials and plans that will contribute to realizing that goal.

3. Become familiar with all the suggestions for any one unit.

4. Select and write down the ideas that you think that you could use with your group.

5. Add other activities that occur to you.

6. Prepare a chart showing theme, purpose, materials, activities that you plan to use in each session of the unit.[86]

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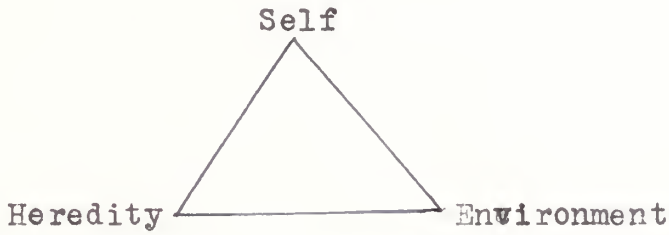
84 Ibid., 7.
85 Primary Teacher's Quarterly, Vol. 29, No. 1, 1.
86 Ibid., 1-2.

In Leaders of Intermediates sections on "Purpose," "What You May Do in Class," and "Suggestions to Help You" are designed to help the teacher become more effective in performing his or her task. Leaders of Seniors offers enlightenment and suggestions on "Your Purpose," "Teaching Steps to Attain Your Purpose," and "Your Class Session."

One of the notable features about the Westminster quarterlies is the absence of a definite and invariable procedure (usually found in the literature of other denominations) to be followed Sunday after Sunday. This is particularly true of the Intermediate and Senior departments. However, this does not mean that the lessons and the outline of procedure for carrying them out are not systematically planned. There is the same coherence found in other denominational materials but with a little more variation and originality. All of the quarterlies contain Scripture Reading at the beginning of each lesson and a "Memory Verse" or "Verses to Remember." We find a great deal of narrative material in all of the four departments included in the study, but particularly in the older age groups, many stories about Christian characters whose lives exemplify the lesson themes, dramas, dialogues, excellent (and very stimulating from the standpoint of encouraging further study) paraphrases of certain portions of the Bible, and questions of all types -- choice, true and false, multiple choice, and completion. There seems to be more material from a "testing"

nature than generally found in other denominational literature. In the Junior and Primary quarterlies we find numerous suggestions for "Things to Do" or projects "To Do at Home" to bear out the philosophy of "learn to do by doing."

Perhaps one of the best applications of the personalistic sociological criterion of euthenics discovered thus far is found in one of the Teacher's Intermediate Quarterlies. In one of the lesson units, "What Makes Us What We Are?,"[87] the following triangular figure[88] is used to explain the three-fold influence, or what Athearn has termed "our triple heritage," of character development.



Along with Athearn and Marlatt, the writer of the quarterly points out that both heredity ("a plastic organism") and environment ("institutions") are highly influential in the development of character but that the self, characterized by an "active mind", is even more influential, and that with the aid of the Christian religion the self may rise above its heredity as well as its environment and achieve that determination and per-

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87 Leaders of Intermediates, Vol. XXV, No. 4, 7-13.
88 Ibid., 10.

sonal self-control which leads to the development of Christlike character.[89] In the student's quarterly, personal examples are cited in the lives of St. Paul, Silas, Apollos, Aristarchus, and John R. Mott.[90]

The Westminster materials, like those of the other denominations that we have studied, sanction and include some of the more basic personalistic emphases such as the belief in a personal God, the belief that such a God is the Intelligence and Purpose back of the universe and responsible for its order and activity, and that we have a revelation of the grace and righteousness of God in the Scriptures, particularly in the life and teachings of Jesus. They also meet the personalistic criteria of being person-centered, experience-centered, and of containing a fairly good selection of both biblical and extra-biblical materials. And, more than any of the other denominational series that we have examined, they emphasize the belief that there is a message and a content to the religion of Christ that must be passed on in a transmissive manner.

However, certain basic personalistic principles are very casually included, if at all, in these materials. Among the more serious omissions we find the psychological principle with its emphasis upon ideals and ideational-determinism, the ethical obligation of self realization based on a desire-value

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[89] Ibid.
[90] Intermediates in the Sunday School, Vol. XXV, No. 4, 6-11.

viewpoint, and most of the theological tenets prescribed by personalistic criteria, including its teaching on salvation, are hardly so much as implied in the materials covering the six month's period that we examined.

V

PERSONALISM IN RELIGIOUS EDUCATION

A. The Present Dilemma.

A study of the significant writings in the field of religious education since the turn of the present century, including most of the printed lesson helps for pupils and teachers now being used in the denominational church schools of Protestanism, has led me to the conclusion that the religious education movement of our day is stranded between the philosophies of two distinct groups. Strangely enough, one appeals for "the supremacy of Christ," the other for "the return to Christ." One group feels that religious education should ground itself even more firmly in "experience" and "life-situations." The other group is of the opinion that religious education should align itself more closely with the new trend in theology and thereby accept its emphasis upon a heightened appreciation of the Bible and a demand for incorporating more of it into curriculum units, its return to the historic elements of Christianity by a revived emphasis on the reality of sin, judgment, divine grace, and its appeal for a broadened vision of the Church. The difference of opinion has been between those advocating an experience-centered curriculum and a Bible-centered

curriculum. This difference has existed primarily between those espoused to the methods and procedures of progressive pedagogy and psychology, but with little regard for theology, and those who believe that in the Bible are to be discovered profound truths about God which either cannot or may not grow out of or become a part of the individual's experience, and thus ought to be imparted as a necessary element of the Christian heritage.

B. The Three Alternatives.

The proposals for a better philosophy of religious education to bring the movement out of its present, and we hope temporary, standstill are almost as numerous as the religious educators themselves. Three of them are worthy of our consideration.

1. The Liberal Approach.

One of these proposals is to proceed with the social, experience-centered, and life-situation approach that has largely dominated the religious curriculum of our own generation and one that has done much to foster character building and encourage the development of a well rounded personality. Many of the exponents of this approach, certainly if questioned specifically on theological problems, would advocate faith in a personal God, moral freedom, the validity of prayer and wor-

ship, personal immortality, a knowledge of the Bible as a record and revelation of God in his dealings with man, and many other theological dogmas of a traditional nature and commonly linked with our Christian heritage. Yet for several reasons, among them their heavy leaning upon the philosophy, methods and techniques of modern "progressive" pedagogy, they have failed to accent these principles or, as some think, have even ignored, rejected, or secularized them.

2. The Neo-Orthodox Approach.

A second course is to adopt "en bloc" the new orthodoxy with its return to the Augustine-Barth-Brunner-Niebuhr tradition and emphasis upon traditional and historic Christianity and, at the same time, be prepared to expect any elements of dogmatic fundamentalism that might be confused with or allowed to creep into its total philosophy by some of its less competent advocates.

3. The Personalistic Approach:
Six ways in which it contributes toward a better philosophy of religious education.

A third alternative represents the personalistic view proposed in this dissertation. As I stated at the outset, and have tried to show in the preceding chapters, what we need is not a complete rejection of modern religious liberalism and an

adoption "en toto" of new orthodoxy, or vice versa. Georgia Harkness strikes the essential note when she says:

> If religious education is to be Christian, it cannot afford to turn its back on basic concepts of historic Christianity. If it is to be educational, it cannot surrender the ground gained at such cost by religious liberalism in the past half century.[1]

What we need is a synthetic philosophy which conserves most of the essential values from all points of view and, with its own unique principles, fuses them into a dynamic and effective system of religious education of its own. Personalism does this in six distinct ways.

a. Pedagogically. A survey of the curriculum materials in the two preceding chapters reveals many findings that are pedagogically gratifying to the personalists. Most of the materials examined, though not all of them, have been experience-centered and person-centered. Most of the suggested projects are made in terms of the pupil's personal experience and personal interests. Believing that reality is to be found in experience, both personalism and modern religious liberalism stress the intrinsic value of every human individual, the factor of living experience, and the educative importance of the total life situation. The philosophical and pedagogical efforts on the part of the International Council of Religious

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[1] Art. (1941), 122.

Education to construct materials that will penetrate all the areas of human experience and to develop the education of the whole child are, in the minds of the personalists, efforts in the right direction. The chief point of disagreement on the experiential side lies in the emphasis to be placed upon historic experience. Both the personalists and the neo-orthodox leaders think that modern liberal religious education places a little too much emphasis on "the present moment of experience" to a relative neglect of historic religious experience. With their leaning upon the Dewey reconstruction of experience theory, the modern liberal religious educators content that historic values serve primarily to stimulate the initial process of a creative quest for higher values. But as end-products of a past experience, they are not to be considered normative. As late as 1937, Professor William Clayton Bower told us that ideas and values which function in a previous culture cannot and will not function in a later era.[2] In a still later writing he states that "in His teaching Christ did not start with tradition, with formulated theological doctrines, or even with the Bible of His day." He implies thereby that they had little, if any, place in his educational procedure.[3] Yet, one cannot read the discourses of Jesus without finding them

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[2] Bower, Art. (1937), 120.
[3] Art. (1942-43), 41-42.

steeped in the Old Testament. As one biblical scholar testifies:

> Indeed, He appears to have expected people to mine wisdom equally and equally readily from two main sources -- their religious heritage and the present experiences of themselves and their contemporaries.[4]

The liberals' use of "experience" to solve problems growing out of "life-situations" seems to be limited in the majority of cases to immediate or first-hand experience, and thus to a relative neglect of second-hand experience that comes from "book learning" -- a term almost foreign to liberal and progressive pedagogy.[5] Immediate experience is valuable, and much can be learned from immediate doing. However, much can also be learned, and perhaps with fewer errors and at less cost to the pupil, from reading the experiences of the past. It is also possible that with an imparted knowledge of past racial achievements, of historical revelations, and a general sense of the values of human heritage, a child may see the futility of immediate experience in the form of "doing" as the best possible solution to the problem at hand. Progressive religious educa-

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[4] Van Dusen, Art. (1942-43), 51.

[5] It cannot be said that liberal and progressive teachers do not refer their students to books. However, the reference is usually made after the problem or project has arisen and with the pragmatic intent of their serving as an aid to an immediate solution of the problem or project at hand. Don't bother with a book unless it serves toward an immediate use! Its value lies in its practical and immediate utility!

tion has been all too ready to emphasize the present to the neglect of the past, to inculcate the Heraclitean principle of flux by fixing the pupil's attention on the changing elements of civilization rather than the endurables, and in the solving of "life-situations," which are not always as novel as they are pictured to be, by immediate experience. A sound theory of pedagogy, as one able educator has recently demonstrated, demands an equal emphasis on the "constants" as well as the "variables" of human life.[6]

This discussion leads to the ever present creative-transmissive problem of curriculum theory and construction. As far back as the time of Immanuel Kant, those with the slightest personalistic leaning have stressed the creative activity of the human mind as being highly significant for the moral and religious development of the individual. Personalists have always stressed the elements of creative thinking, logic, and intelligent variation. And, despite Athearn's criticism of modern liberal religious educators as so interested in the creation of values that they neglect the conservation of them, I still think that the creative method of Coe and others of the liberal school is valid. Yet, I think that in their extreme emphasis upon method they have had a tendency to neglect

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[6] Cf. Michael Demiashkevich's An Introduction to the Philosophy of Education. (Cincinnati: American Book Co., 1939)

content. The same proportionate attention has been lacking. Much stress has been laid on "creative" and "scientific" methods, but not on facts. The personalists believe that it is just as important to have something to teach as it is to know how to teach it. Applying this religiously, there is a message and a content to the life and teachings of Jesus that are worth passing on or transmitting from one generation to another. There are certain great religious verities and facts that should be learned. Yes, even memorized! Furthermore, the neo-orthodox religious educators receive the personalist's assent in their contention that there are profound truths about God in the Bible which cannot, or at least may not, become a part of the individual's experience but nevertheless should be imparted as essential elements in our Christian heritage.

The factor of discipline occupies an important place in any curriculum, since it is through discipline that freedom and achievement are won. It would be an injustice to both secular and religious progressive education to say, as has often been said, that they have omitted self-discipline and moral responsibility from their objectives. When it comes to discipline in the stern and perhaps "old-fashioned" sense, however, it seems that the progressives have had a tendency to place their stress upon "guidance," "Experimentation," and in "letting the child do what it likes and wants to do" without due cognizance of the fact that there is often an educational advantage in

having a child do some of the things that he doesn't like to do. Much emphasis has been placed upon the Dewey elements of self-expression and activity and upon unquestionable verities as "practice makes perfect." However, personalists insist, and with an increasing agreement among some circles of liberal thought, that these elements under the factors of constant direction, criticism, and thinking increase in educative significance.

The progressive educators have tried to make the school, insofar as possible, a replica of life itself. In doing this they have overlooked two significant facts: first, that life itself, or at least certain phases of it, are often too difficult to be faced at such an early age without undesirable consequences; second, that the child's expression of himself in free activity will neither build the character that it is expected nor condition him for the disagreements, hard work, and stern discipline that are sure to follow his academic life.

Striking a happy medium between the laxity of progressive secular and religious education and the Continental rigor of neo-orthodoxy, personalistic discipline, with its justice to the structural element, consists of a personal and dynamic method which stresses the appeal to personality and the evocation of its dormant and latent talents. The hard disciplinarian of the old school and the "companion" teacher of the progressive school are replaced by the inspirational teacher of

the personalistic school with qualities that lead to a self-imposed discipline on the part of the pupil.

Finally, the personalistic notion of the ideal leads to a stress on principles. The "projects" and "life-situations" of modern liberal religious education are necessary and important. However, an equal stress should be placed upon principles by which to govern "life-situations" and to motivate projects. Facts and principles are necessary prerequisites for reasoning. One of the key terms in personalistic pedagogy is "motivation." Emphasis is placed upon a conscious purpose or "motive" back of the project which, when realized, has value for knowledge and character.

Closely associated with this emphasis on principles is the personalistic plea for an ideally-motivated pedagogy, championed primarily by Dr. Edgar S. Brightman[7] and Dean Earl Marlatt.[8] The latter argues brilliantly and, I think, convincingly for a relationship between ideals and experience that make them normative for character development:

> . . . this dissertation argues for a relation between ideals and experience such as makes them a force which draws (Einstein's "gravitation" and Otto's "fascination") and

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[7] A Philosophy of Ideals and its significance for Religious Education has been review in Chapter II of this dissertation.

[8] Cf. "The Sources of Normative Ideals in Religious Education" (a dissertation presented at Boston University in 1929 for the Ph. D. degree), particularly Chapters IV and V.

> drives (Einstein's "electricity" and Otto's "mysterium tremendum") through experience to the higher values which lie behind and beyond them and make them normative for character. Thus, a thing is true not because it works but it works because a truth is coming to expression through it. A project does not produce character; it merely reveals character through activities congenial to its realization. Conduct is meaningless apart from a content which gives it direction and a dynamic which makes its method work. Both of these are found in an idea-motivated intelligence such as makes the Macrocosm and its co-operating microcosms self-realizing organisms.[9]

I think that the argument presented here is both valid and admirably stated. However, I should like to add one thought, namely, that we begin with truth and that this truth is tested and revised as the project develops and reshapes. I should also think that a project motivated by ideals and principles, which the author of the argument advocates, would at least be a strong factor in the production of character. A project might serve to modify or enrich character.

Arguing more specifically for an "ideational-determinism" in religious education, he concludes that,

> Religious Education says, not, the universe ought to be friendly; therefore it is; but rather, observation shows that the universe is friendly; therefore, since this spirit or ideal is in it, experiences rising out of it will yield values. It says, not, you ought to be this or that kind of person, as dogmatic assumptions may dictate, but you are this or that kind of person with possibili-

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[9] Ibid., 159-160.

> ties of improving yourself in various way; therefore, experience, under intelligent direction, and control, "inner" rather than outer, ought to yield the values implicit in the complex of emotionalized ideas which is that kind of a person. The value achieved is dependent upon the idea behind it rather than exclusively upon the experience through which that idea comes to expression; content as well as conduct, subject-matter as well as method, principles even more surely than projects, contribute to the essentially conscious process by which individuality-in-sociality, i.e. personality is achieved.[10]

Occasional touches of "ideational-determinism" have been found here and there, as, for example, in Professor Bower's theory of the curriculum that centers around the self-realization of persons -- a self-realization that is achieved in and through a meaningful, integrated, and controlled experience. The treatment of ideals as factors of control in moral and religious experience by the writers of the Keystone Graded Courses has also been especially notable. However, in most of the denominational series the literature examined has revealed a decided lack of the personalistic emphasis upon ideas and principles, or has pictured them as a product of experience rather than instruments to be used in guiding or controlling experience.

b. Ethically. The ethic which I have described as "personalistic," and the one that has been used as a criterion for

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[10] Ibid., 162-163.

evaluating the curriculum materials in the foregoing chapters, is an ethic growing out of Professor Everett's "Table of Values" and Professor Brightman's "Dialectic of Desire" and reaching its complete, most systematic, and unique formulation through the efforts of Dean Marlatt. I make no claim for originality in the development of this ethic. If I have made any contribution, it has been in the application of its principles to the evaluation of current religious literature used in Protestant denominational church schools. It is perfectionism based upon a desire-value viewpoint. The ethical systems of self-realization and perfection are by no means personalistic innovations (that is, if we are to consider Lotze and Bowne the formulators of modern personalism). Numerous traces of each, faint as some of them are, have been found in the materials examined. However, human nature being what it is, the personalists, at least some of them, think that both self-realization and perfectionism are far more achieveable on the desire-value level. With all the liberal and progressive emphasis upon method and technique, especially those most adaptable to the basic drives of human nature, I found very little exhortation for perfectionism on this basis. Such an ethic assumes neither a goods nor a duty norm, but does justice to the claims of both.[11] The whole system is shot through and

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[11] See Marlatt, Art. (1943), 238-239.

through with the obligation on the part of the learner to turn his desires into values -- to cultivate those desires which will lead to richer and fuller values until "the whole life of desire flowers in the whole life of value." This, of course, will involve adherence to what Professor Brightman has termed the "Law of the Most Inclusive End" and Professor Everett's plea for a subordination of the less to the greater interest. Such an ethic is truly perfectionistic, for on this basis a development of the whole life is more attainable. All the normal capacities and powers of the individual come to their richest, most complete, and harmonious development.[12]

By its emphasis upon duty and obligation this ethic is sometimes appropriately called a "conscience" ethic,[13] when contracted with that of behavioristic and naturalistic thinkers who rule out the validity of moral principles and make utility the basic criterion. The personalist, holding that the universe is basically ethical and that the moral law carries with it the sanction of the Absolute, believes that "The voice of duty is the voice of God."[14] Thus, the personalist is convinced with Lotze that "The true beginning of metaphysics lies in ethics" and feels consciously obligated to help change that which "is" into that which it "ought to be." Or, as one per-

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[12] A fuller exposition of this ethic with its implications has been given in Chapter II.
[13] Cf. Marlatt, Art. (1943), 235-239.
[14] Ensley, Art. (1943), 132.

sonalist testifies, he feels that "true progress depends not only on what is but on what ought to be."[15] There is a continual recognition of duties and moral obligations that precede and motivate his personal desires and interests.

It is unlikely that either liberal or neo-orthodox leaders would question this ethic in principle or refuse to attribute some value to it in religious pedagogy, yet its place in current church school literature is suprisingly small in recognition of this value. Thus, I recommend more inclusion of it as a gradual and normal way in which the learner may be led through the dialectic of his own desire to the Highest Value, which is God.

c. Theologically. If I were to formulate a theology for modern Christian education, I could think of no better beginning than the one outlined by Georgia Harkness in a recent article:

> A final alternative remains. This is for religious education to come to terms with theology and build upon the truest and most Christian theology that it can find. This, in my judgment, will be a chastened liberalism, purged and enriched by its contact with the new orthodoxy and by the judgments of God written in the events of these times. . . .I believe it will have in it a deepened sense of the reality of a transcendent-immanent personal God and of man's dependence upon him. Without losing any of its moral or social emphasis, it will seek for a

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[15] Marlatt, Art. (1943), 237-238.

> deeper consciousness of the meaning of sin, repentance, forgiveness, and conversion, and will affirm the availability of divine grace to all who in humility and faith lay hold upon it in personal commitment. It will find its grounds of confidence, not in human progress or in man's wisdom, but in the eternal God who lives and moves in history, even in dark days. It will make a large place for the Bible and the Church. It will see in Jesus the supreme personality, teacher, and example, leader and Lord, the revelation of God, and will find in the Incarnation and the Cross the central foci of our faith. This faith it will seek to impart to growing persons as their rightful and distinctive Christian heritage.[16]

In a survey of the curriculum materials used by Protestant church schools, I have found many theological principles and emphases that were either distinctly personalistic or subject to personalistic sanction. Among the more common tenets might be numbered faith in a personal God, moral freedom, the validity of prayer and worship, personal immortality, and the Bible as a record and revelation of God's dealings with man and man's effort to find God. Some of these factors were almost universally present. As, for example, nearly all of the literature, regardless of its denominational sponsor, revealed in one form or another that there is a Supreme Intelligence and Purpose

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[16] "Theology in Religious Education," Journal of Religion, April, 1941, 122-123. However, the classic statement of personalistic theology, in my opinion, is to be found in Dr. Knudson's two volumes: Doctrine of God and Doctrine of Redemption. His recent article, "Personalism and Theology," The Personalist, Summer, 1939, 256-266, is an excellent, but briefer, exposition of personalistic theology.

back of the universe responsible for its creation, order, and activity; that there is a personal God upon whom man is dependent and yet from whom he is distinct. Not a single piece of literature even intimated a denial that "There is a divinity that shapes our ends rough-hew them how we will." At times the divine immanence, notably by the liberal and progressive element, was overemphasized -- overemphasized in some cases to the extent of making nature so continuous with the supernatural that divine revelation was reduced to the discovery of a world order within the cosmos and the apprehension of spiritual values within the human social structure. At other times the corresponding emphasis of divine transcendence and initiative, instituted largely by the neo-orthodox thinkers, asserted itself emphatically in the form of a revived Augustinianism and made God a far distant power. Yet, despite this seemingly widespread agreement on theological principles, there were certain contentions in the material under examination with which personalism does not agree and which, to the personalistic way of thinking, could be revised to render them more tenable and dynamic for religious education.

The experience-centered and life-situation approach has viewed the Christian life chiefly as a human enterprise. While not humanistic to the extent of denying the reality of God, since some of its leaders explicitly profess faith in a personal God, primary attention has been centered upon social ad-

justments and the development within personality of a type of experience exemplefying the Christian ideal of love and mutuality. This movement, anthropocentric and anti-authoritarian, has aimed at the proper adjustment of the growing personality to his social environment and the transformation of that environment through the factors of human love and intelligence. It has aimed at growth in Christian personality through adjustments to life-situations. More specifically, it has tried to develop Christian character through an application of the latest psychological knowledge and a scientific use of pedagogical tests, measurements, and projects. Not even the staunchest fundamentalist would deny a minimum of success to this enterprise. Yet, granting that the effort has not been entirely futile, there are those who question just how much success it has actually achieved in "building the kingdom", supposedly one of its chief objectives.

The approach of new orthodoxy has rooted itself in the conviction that the personal God of Hebrew Christian faith lives and moves in history and that the Bible, since it is a record of divine activity and universal truth, is essential to man's fullest life. The adherents of this view are not Barthians in the true and strict sense. Yet, whether they admit it or not, their extreme theocentric emphasis shows some coloring by the "given". Revelation and redemption through the divine initiative are unmistakably asserted, and Christian faith and

experience find their source and norm in the acts of God rather than through the achievements of man. The radical cleavage of Continental theology between the human and the divine is bridged only by "the supremacy of Christ" and his role of world Redeemer. Human love and intelligence are too weak to substitute for God's redemptive activity in Christ. The human predicament is too realistic to be minimized and explained away by the romantic theory of human goodness.

Let it be made clear that personalism does not in any sense repudiate or detract from the liberal's ethical emphasis upon the social-gospel and the elevation of Jesus as the leader and example in our effort to build the Kingdom on earth. Neither does it condemn the neo-orthodox emphasis upon the revealing and redemptive power of God and the necessity of man's acceptance of His saving power in the struggle for "rebirth." The element of divine grace has almost been forgotten by the liberal theologians of the past three decades. Yet, between the darkness of the human predicament and the romance of human goodness as they relate to the problem of salvation, personalism offers a realistic doctrine of man that neither minimizes his sinfulness nor overestimates his goodness.

The neo-orthodox doctrine of man has been colored by, though it must not be completely identified with, the monergistic theory of the early Reformers. This view regarded man as a sinner, without freedom in the sense of having the power

of contrary choice, and unable, of himself, to do good things. He was in a state of "depravity" and even faith itself came to him as a gift of God. Predestination and enslavement to sin characterized his nature and destiny. The neo-orthodox thinkers have not quite gotten away from the "depravity" and "gift" elements of an older theology. Despite man's intelligence and love, his nature is still weak and sinful.

In contrast to this view, and in reaction to an era that emphasized a one-sided conception of total depravity, many liberals have gone to the other extreme of declaring with the Editor of the Outlook that "Depravity is no longer natural."[17] Page after page of their writings can be read with scarcely a notice of the term "sin." They lead the reader to think that the child is already a member of the Kingdom of God by virtue of his natural goodness. Others refer occasionally to conditions described as "social tensions," "personality sickness," and "undesirable tendencies." The source and meaning of the term "sin" is placed -- where the personalists think they should be placed -- on the empirical level. Still others maintain that since the self is social in origin the root of human tensions must be located in the social matrix in which the self emerges. They admit that at birth human nature is endowed with capacities for both good and evil; yet they main-

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[17] "Through Man to God," the Outlook, January 12, 1907.

tain that if the undesirable historic behavior patterns of our culture were eliminated, the primary source of evil in man would also be eliminated. Nearly all of the liberals, whether they refer to specific sins, a general concept of sin, or allude to the state in some other form of progressive terminology, tend to socialize it far beyond the bounds of neo-orthodox tenets and the personalistic accent on the elements of freedom and individualism. With these views of "sin," one can readily understand the liberal educators' emphasis upon "creative love" and "creative thinking" as redemptive measures.

From the personalistic standpoint, sin is necessarily personal and individual. It has no meaning apart from guilt and guilt has no meaning apart from freedom and volition. The old doctrine which taught that man was, originally, of a sinful nature is outmoded. The new extremist doctrine of human goodness and potentiality that borders on the plane of self sufficientcy is also foreign to Christian faith and personalistic teaching. Instead, man is a non-moral being whose great task in life is, as Dr. Albert C. Knudson points out, "to moralize his non-moral impulses."[18] It is around this task that the meaning of the universality of sin hinges. The source of sin lies in man's power of self-determination, and its universality is determined by the numerous and ever-continuing

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[18] Art. (1939), 264.

difficulties that render impossible his perfect fulfillment of the moral law rather than by a native tendency to evil or some mysterious necessity inherent in his nature.[19] God provided for the possibility of sin, because, among other reasons, He had faith in man, yet we are not to de-moralize God or condemn man and deny to the latter any part in the redemptive process. Holding to the synergistic theory, personalists believe that God works His will through man and in partnership with him. Man works together with God in the experience of redemption; he is in part responsible for it, for the life he leads and for the destiny he, with God, eventually achieves for himself.[20] This view, it seems to me, is more conducive to the moral and religious development of the individual than either the liberal or neo-orthodox theories.

One of the chief criticism which the neo-orthodox leaders consistently offer of liberal religious education is that its progressive nurture lacks a more explicit and a more adequate doctrine of the person and work of Christ. This same criticism personalism would direct at both neo-orthodoxy and liberalism. If one be too theocentric and ultra-human, the other is too anthropocentric. For example, as late as 1942 one liberal asserts that while a supreme status of Jesus is essential

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[19] See Knudson, DR, 261-270.
[20] Cf. Marlatt, Lectures on "The Principles of Moral and Religious Education," Boston University School of Theology, 1939-40.

to the preservation of historic Christianity, he is a "Son of God" in the same sense as the term may be applied "to any other mortal."[21] This and similar interpretations[22] render him so human as to lose his uniqueness. He had a filial and God-consciousness that cannot be applied "to any other mortal."

The personalistic doctrine of the person and work of Christ does justice to the Christ as World Redeemer and the Christ as the Supreme Educator and Example. The "two-nature" doctrine is supplanted by what Dr. Knudson calls the "conscious and dependence" theory,[23] which is more theistic and personalistic in nature, and which recognizes the distinct individuality of both God and man and also the character of personal unity. According to this theory, Jesus does not have a divine "nature" or "substance" as implied in the new orthodoxy. Rather his divinity consists in his filial relationship, his dependence upon God, and the unique God-consciousness which he possessed. Since God is the ground of his being, we have a perfect revelation of the Divine in his personality. We may expect other revelations of the Divine Personality, as the

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[21] Stuart G. Cole, "The Place of Christian Education in a Crisis of Culture," Religious Education, March-April, 1942, 94. Harrison Elliott, in his Can Religious Education Be Christian?, makes the same assertion concerning the supremacy of Jesus' place in historic Christianity. But, as Professor H. Shelton Smith observes, he is indefinite as to both what that place is and what it involves.

[22] Cf. A. J. W. Myer's Religion For Today (New York, 1941).

[23] Knudson, DR, 324-326.

liberals indicate, but not, as some of them seem to imply, revelations equal to that expressed in the person and work of Christ. Assuming "divinity" in the above sense, personalism also teaches that he was human to the extent that his "ego" arose under temporal conditions.

The few interpretations of the doctrine of the Trinity that I found in the Sunday School material were in harmony with personalistic teaching. In accord with the strict personal unity of God, most of them viewed the three "Persons" as essential modes of the Divine Being. The three manifestations -- Father, Son, and Holy Spirit -- were presented as expressions of what God really is. All of them agreed with the personalistic contention that God "is the kind of being revealed to us in the divine fatherly care of men, in the sacrificial love of the Son, and in the sanctifying work of the Holy Spirit."[24]

The final criticism that personalistic theology has to offer of liberal religious education is its extreme social-centeredness. This "social" emphasis has not been carried so far by some liberals as it has by others. However, some of them viewing man primarily as a product of his biological and social inheritance and thus his personality as the result of his physical and social nexus, have a tendency to submerge individual Christian experience in the claims of society and to

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[24] Knudson, Art. (1939), 263.

make group experience the arbiter and determiner of his destiny. By so doing, they have eliminated the individualism that lies at the very heart of personalism. The disciplined freedom of the individual who tries to live in moral obedience to what he believes to be the will of God as revealed in the life and teachings of Jesus loses its full significance. And, outmoded as it may be in some theological circles, the distinctive personal "decision for Christ" is still so vital to Christianity that it cannot be submerged into group experience.

The scanty treatment of the problem of evil and suffering in the materials examined renders any criticism or comparison, other than the brief references made to it in the two preceding chapters, hardly worth while.

d. Sociologically. Athearn struck the keynote of the personalistic teaching on sociology and its bearing upon religious education with his claim for man's triple heritage:[25]

1. Physical or individual -- A plastic organism responsible for instincts.

2. Environmental or social -- Relations characterized by institutions.

3. Mental or personal -- Consciousness or mind functioning through intelligent interests.

The greatest harmony between personalistic teaching and

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[25] Taken from Dean Marlatt's Lectures on "The Principles of Moral and Religious Education," Boston University School of Theology, 1939-1940.

the teaching represented in the literature examined has been in the field of sociology. In fact, the basic differences in this particular phase of the work have been so few as to preclude a thoroughgoing comparison. What differences there have been have simmered down largely to a degree of emphasis. Personalists, neo-orthodox leaders, and modern liberal religious educators alike have recognized the truth and significance of the three principal theories implied in Athearn's statement -- eugenics, environmentalism, and euthenics.[26]

While personalism does not go all the way with either of the first two theories, it goes part of the way with both. Incorporating the essential teachings of both the eugenicists and the environmentalists, personalism contends that the individual does inherit certain capacities that tend to facilitate the formation and development of certain character traits; that instincts, with all the theories as to their existence and number, are powerful factors in the development of individual life; and that the customs, traditions, institutions, and general environment into which he is born and brought up do condition his life to a certain extent . . . but not wholly. These factors cannot be underestimated in the exercise of

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[26] Euthenics is used here in the Athearnic sense as "the science of a controlled (not a controlling) environment" and as viewed by Dean Marlatt: "It holds that race-improvement is largely a matter of personal control and that it can, accordingly, be best promoted by education in terms of ideals."

their influence upon the development of moral and religious character. But, as Dean Marlatt points out,

> . . . morality is much more a matter of direction and control than of endowment and conditioning. Failure to realize this fact explains the futility of eugenics as well as environmentalism.[27]

Thus, personalism goes one step beyond eugenics and environmentalism, though synthesizing the essential values of each, and proclaims euthenics as the sociological criterion for religious education. The responsibility for moral and religious development, still individual and social, becomes more personal. On this basis self-determination, personal control, and intelligence become the key factors in the achievement of freedom and moral character.

At first thought, it might seem that the neo-orthodox leaders with their emphasis upon the human predicament and the deep underlying tendencies of human nature would lean more toward eugenics. It might also appear that modern liberal religious education's social-centeredness and accompanying stress upon group experience and social participation would tend to mark its advocates as being environmentalists. Yet, much to the surprise and encouragement of the writer, and as he has frequently pointed out in the preceding chapters, neither the

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[27] Marlatt, "The Sources of Normative Ideals in Religious Education" (A dissertation submitted at Boston University in 1929 for the Ph. D. degree), 112.

neo-orthodox nor the liberal educators have leaned unduly heavily upon the tenets of eugenics and environmentalism to the neglect of the elements of personal control, human freedom, and intelligence.[28] Even the behavioristic emphasis upon the development of conduct and social relations, and thus upon that which is observable and controllable, seems to imply a need for intelligence and control -- social but also personal!

e. Psychologically. The personalistic psychology of religious education described in Chapter II and used as a criterion for judging curriculum materials in Chapters III and IV, like the sociological criterion, is synthetic in nature. Briefly, it synthesizes behaviorism and the self-psychology of Mary W. Calkins, modified by the influence of such minds as Coe, McDougall, Brightman, and the Gestaltists,[29] into psychological personalism. This theory maintains that back of conduct and behavior there is an "inescapable datum" which operates in the form of a conscious and spiritual unity -- a unity-in-multiplicity[30] -- possessed with purposiveness. Pleading for "consciousness behind and beyond behavior,"[31] it holds

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[28] Even a man like William Clayton Bower, with all the criticism that he received from Athearn, to say nothing of the avowed pragmatist that he professes to be, continually speaks of a "controlled experience."

[29] Dean Marlatt might also be included in this group both by virtue of his being the first personalist to coin the term "purposive behaviorism" and by his forceful advocacy of it in recent years.

[30] See Knudson, PP, 83-84; also cf. Ensley, Art. (1943), 116.

[31] Marlatt, Art. (1943), 231.

"that man is not a machine but a person, and that only behavior generated and tested by inner ideals can truly be called religious."[32] Behind every problem, project, or experiment in religious education lies a conscious purpose. Thus psychological personalism, including and concluding behaviorism and charged with an everlasting purposiveness, is rightly described by Dean Marlatt as "Purposive Behaviorism."

One of the pleasant aspects of the work for this dissertation has been the discovery that much of the psychology underlying the curriculum material of present day church schools is "purposive" as well as "behavioristic."[33] While not all of it has been "purposive," very little of it could be called "behavioristic" in the strict Watsonian sense. For example, one of the most influential minds in modern curriculum theory, a man who admits to some extent that he is a followers of Watson, pleads for this same psychological personalism:

> . . . the philosophy that will furnish the intellectual support of democracy as a form of associated living will be a philosophy that will start from a centre of <u>persons</u> and <u>purposes</u> rather than mechanism and will think its way through all peripheral problems in the light of these values.[34]

While some of the other writers have not been so specifi-

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[32] Brightman, RV, 269.
[33] However, much of that which has been "purposive" in theory seems to have become less "purposive" and more "behavioristic" in actual practice.
[34] Bower, CRE, 39.

cally personalistic, "persons" and "purposes" have received due emphasis along with, if not above, that of mechanisms.

f. Metaphysically. In my opinion the clearest and most concise statement of metaphysical personalism, and the one that has been used as a criterion in this dissertation, has been outlined by Dr. Albert C. Knudson[35] under six chief points:

> First, personalism holds that reality is concrete and individual. It thus leans toward pluralism and natural realism. It does so in the interest of the reality and independence of the finite person and also in the interest of a more distinct and clearly defined conception of the Infinite than has prevailed in many philosophies.
>
> Second, it stresses the unity of the world and world ground. In this respect it leans toward monism and absolutism, thus satisfying the religious demand involved in a feeling of absolute dependence and also the intellectual demand for a universe as distinguished from a "multiverse."
>
> Third, it maintains that reality in its essential nature is active. In other words, it interprets substance in terms of causality. It thus falls in line with modern physical theory and also with the modern tendency to conceive of the soul as a mental agent rather than a mere substance.
>
> Fourth, it takes an important step beyond modern energetics and controls that energy or causality must ultimately be interpreted in terms of volition. Here personalism breaks with the realistic systems of the past and becomes idealistic.
>
> Fifth, it holds that matter is phenomenal, and that in a more thoroughgoing sense than any realistic theory would admit.

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[35] In Chapter III, "Personality as a Theory of Reality," of his Philosophy of Personalism, a quite lengthy discussion is offered of these points.

> This follows necessarily from its interpretation of causality. Not only does personalism deny extra-mental existence to the extended matter of sense-experience but also to its dynamic ground. It conceived of the whole material world as the ceaseless product of the divine energizing. Indeed, in its thoroughgoing form it holds to complete ideality of space and time.
>
> Sixth, and finally, it contends that personality is the key to ultimate reality.[36]

The last of these six points contains the gist of personalistic metaphysics. Personalists, particularly Bowne and Knudson, have repeatedly claimed that "personality is the key to reality." By this they mean that the most adequate explanation of the mystery of the world, including its problems of religious and philosophical speculation, lies in our thinking of the world as a world of active persons, the supreme Person and the finite persons created by Him. They mean that "whoever thinks and whatever he thinks about, he will find that the real which he confronts is some self or selves, or some abstraction from a self or selves."[37]

Personality as the key to reality means personality interpreted in its highest and truest sense and void of those weaknesses and incoherences peculiar to man's personality. Dr. Brightman establishes and clarifies this fact quite cogently in his argument for personality as a metaphysical principle.

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[36] PP, 178-179.
[37] Brightman, PT, 43.

> Remove from personality those aspects that are peculiar to man and consider it in its essential nature; is there not left a universal essence which man and God and every possible real being may share? . . . remove the traits of my partly-integrated personality, but leave the experience of the unity of consciousness as indivisible wholeness, -- and one then has in personality a clue to universal being, a genuine first principle.[38]

Personalists believe that personality viewed in this sense, and by virtue of its "contrarious" nature,[39] offers a clue to the nature of reality and to the problems of the universe.

The personalistic philosophy comes to its highest expression in the idea of a personal God. It is in this Being that we find true personality. Consequently the personalistic metaphysics which conceives of personality as a metaphysical principle has far-reaching effects for religious education, for it cannot be denied that "A personal God adds spiritual dimensions to life."[40] Trust, obedience, prayer, worship, redemption, and ethical loyalty are personal attitudes and experiences and become most meaningful when directed toward a personal Being who understands and cares. All the values of a personal religion are possible if God is personal. Inspiration and hope prevail, for there is a meaning back of the universe which promises man that the "ought to be" lies within the realm of

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38 PT, 55-56.
39 Ensley, Art. (1943), 129.
40 Ibid., 131.

the possible and may be made the "is".

It is thus an empiricistic theory of metaphysics, culminating in personality as "the key to reality," that furnishes the basis and dynamic of the personalistic philosophy of religious education -- a dynamic which I think is lacking in some of the philosophies expressed in the curriculum materials examined. It is on this basis that the personalistic pedagogy centers its attention around persons more than it does around subject-matter and the learning process. This metaphysic, with its high appraisal of personality as the key to reality, its emphasis upon the creative activity of the human mind and the possibility of its freedom in this activity, its individualistic implications, and its doctrine of the Infinite as the Supreme Purpose back of the universe, responsible for its order and activity, and of man's dependence upon Him yet separate from Him, -- these facts and others all point to a metaphysic in which any dynamic and constructive philosophy of religious education will eventually ground itself if it is to remain intellectually respectable and religiously tenable.

C. Conclusion.

This survey leads to the conclusion that personalism contributes to the philosophy and programs of contemporary religious education by its insistence upon a metaphysics of personality as the only validating principle of reality -- a

principle of vast pedagogical significance, not to mention its ethical, psychological, and theological implications; an ethics of perfectionism which seeks a development of the whole life -- a life in which all its normal capacities come to their richest, fullest, and most harmonious development and blossom forth into a well-integrated personality (a true self-realization!); a theology that harmonizes the theocentrism of new orthodoxy with its continental coloring and the anthropocentrism of liberal Christian nurture with its humanistic and socialistic leanings; a person and experience-centered pedagogy, motivated by ideals and guided by principles, sufficiently synoptic in scope to provide for an education of the "whole" child, and employing both creative and transmissive processes; a sociological theory that recognizes and utilizes instincts and institutions (eugenics and environmentalism) as important and influential factors in the development of individual life, but asserts that intelligent personal control is of even greater import for moral and religious development; and, finally, a psychology of purposive behaviorism.

Some of these principles have appeared quite distinctly in the curricula examined, either in one series or another. Others of them, if present at all, were so slight that scarcely a trace of them could be detected. In some cases, they were present, but lacked enough emphasis to carry a personalistic

impact. However, the personalistic contribution is not to be judged entirely by the embodiment of these principles in the religious literature of our time, but also by the fact that a constant presentation of them by personalistic writers and teachers and their use of them as a basis for criticising contemporary philosophy and psychology has done much to affect the instrumentalistic, humanistic, behavioristic, and impersonalistic tendencies in religious education during the past half century.

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Heflin, Nan F.-----WWG
Working With God.
Philadelphia: The Judson Press, 1941.

Lewis, Hazel A.-----WLGW
Working and Learning in God's World.
Philadelphia: The Judson Press, 1942.

Rowe, Henry K.-----BTHP
Baptists: Their History and Purpose.
Philadelphia: The Judson Press, 1938.

Skidmore, Ida M.-----BGCG
Guiding Beginners in Christian Growth.
Philadelphia: The Judson Press, 1936.

Tuck, Margaret H.-----TMCW
Toward a More Christian World.
Philadelphia: The Judson Press, 1939.

Watkins, W. Warner and Stanley A. Gillet.-----CPL
A Christian Philosophy of Life.
Philadelphia: The Judson Press, 1938.

Weeks, Nan F.-----HBCU
How Our Bible Came to Us.
Philadelphia: The Judson Press, 1929.

----------JKC
Jesus the Kind and Courageous.
Philadelphia: The Judson Press, 1929.

----------BTH
Blazing the Trails of Helpfulness.
Philadelphia: The Judson Press, 1930.

----------LT
Living Together.
Philadelphia: The Judson Press, 1930.

----------SHP
The Story of the Hebrew People.
Philadelphia: The Judson Press, 1930.

E. Methodist Literature.

Editorial Division of the Board of Education of The Methodist Church.----------AB
Abingdon Quarterly. Vol. 1, No. 2; Vol. 1. No. 3.
Nashville: The Methodist Publishing House, 1942.

----------AS
Adult Student. Vol. 1. No. 6; Vol. 1. No. 7
Nashville: The Methodist Publishing House, 1942.

----------BLP
Beginners' Lesson Pictures. Vol. 1. No. 3.
Nashville: The Methodist Publishing House, 1942.

----------BLPR
Bible Lesson Picture Roll. Vol. 60. No. 2.
Nashville: The Methodist Publishing House, 1942.

----------BPC
Bible Picture Cards. Vol. 1. Third Quarter.
Nashville: The Methodist Publishing House, 1942.

----------BT
Boys Today (Story Paper). Vol. 1. No. 7. Parts 1 and 2.
Cincinnati: The Methodist Publishing House, 1942.

----------CHA
Challenge. Vol. 1 No. 2; Vol. 1 No. 3.
Nashville: The Methodist Publishing House, 1942.

----------CG
Child Guidance. Vol. 1. No. 6; Vol. 1. No. 7.
Nashville: The Methodist Publishing House, 1942.

----------CLA
Classmate. (Story Paper). Vol. 1. No. 7. Parts 1 and 2.
Cincinnati: The Methodist Publishing House, 1942.

----------GT
Girls Today (Story Paper). Vol. 1. No. 7. Parts 1 and 2.
Cincinnati: The Methodist Publishing House, 1942.

----------HIG
Highroad. Vol. 1. No. 6; Vol. 1. No. 7.
Nashville: The Methodist Publishing House, 1942.

----------HQ
Home Quarterly. Vol. 1. No. 2; Vol. 1. No. 3.
Cincinnati: The Methodist Publishing House.

----------JQ
Junior Quarterly. Vol. 1. No. 2; Vol. 1. No. 3.
Nashville: The Methodist Publishing House, 1942.

----------LI
Lessons for Intermediates. Vol. 1. No. 2; Vol. 1. No. 3.
Nashville: The Methodist Publishing House, 1942.

----------PS
Pictures and Stories. (Story Paper). Vol. 1. No. 7.
Parts 1 and 2.
Cincinnati: The Methodist Publishing House, 1942.

----------SY
Studies for Youth. Vol. 1. No. 2.; Vol. 1. No. 3.
Cincinnati: The Methodist Publishing House, 1942.

----------CH
The Christian Home. Vol. 1. No. 6.; Vol. 1. No. 7.
Nashville: The Methodist Publishing House, 1942.

----------CS
The Church School. Vol. 1. No. 6.; Vol. 1. No. 7.
Cincinnati: The Methodist Publishing House, 1942.

----------PC
The Primary Class. Vol. 1. No. 3.
Cincinnati: The Methodist Publishing House, 1942.

----------TJ
Trails for Juniors. (Story Paper). Vol. 1. No. 7.
Parts 1 and 2.
Cincinnati: The Methodist Publishing House, 1942.

----------WQ
Wesley Quarterly. Vol. 1. No. 2.; Vol. 1. No. 3.
Cincinnati: The Methodist Publishing House, 1942.

----------WYL
Workshop for Youth Leaders. Vol. 1. No. 6; Vol. 1. No. 7.
Nashville: The Methodist Publishing House, 1942.

F. Westminster Departmental Graded Materials.*

Board of Christian Education of the Presbyterian Church in the U.S.A. (Park Hays Miller, editor; Earl F. Zeigler, assis-

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* Only those materials examined and studied by the writer are included.

tant editor)-----ISS
Intermediates in the Sunday School. Vol. XXV. No. 4; Vol. XXVI. No. 1.
Philadelphia: The Westminster Press, 1942.

----------JTQ
Junior Teacher's Quarterly. Vol. 28. No. 4; Vol. 29. No. 1.
Philadelphia: The Westminster Press, 1942.

----------JWS
Junior Work and Study. Vol. 28. No. 4; Vol. 29. No. 1.
Philadelphia: The Westminster Press, 1942.

----------LI
Leaders of Intermediates. Vol. XXV, No. 4; Vol. XXVI. No. 1.
Philadelphia: The Westminster Press, 1942.

----------LS
Leaders of Seniors. Vol. XXIV. No. 4; Vol. XXV. No. 1.
Philadelphia: The Westminster Press, 1942.

----------PCSL
Primary Church School Leaflets. Vol. 28. No. 4; Vol. 29. No. 1.
Philadelphia: The Westminster Press, 1942.

----------PTQ
Primary Teacher's Quarterly. Vol. 28. No. 4; Vol. 29. No. 1.
Philadelphia: The Westminster Press, 1942.

----------SSS
Seniors in the Sunday School. Vol. XXVI. No. 4; Vol. XXV. No. 1.
Philadelphia: The Westminster Press, 1942.

----------TWG
Teaching the Word of God.
Philadelphia: The Westminster Press, 1942.

IV. Church School Closely Graded Courses.*

Nursery:

Nursery Class Teaching.-----NCT
By Mary Edna Lloyd - copyright 1934.

Beginners:

The Little Child and the Heavenly Father.-----LCHF

Teacher's book copyright	by Esther Freivogel
	Parts 1 and 2 (1936)
	Parts 3 and 4 (1937)
	by Jessie Eleanor Moore
	Parts 5 and 6 (1936)
	Parts 7 and 8 (1937)
Pupils' leaflets copyright	by Frances W. Danielson
	Parts 1 and 2 (1928)
	Part 4 (1929)
	by Esther Freivogel
	Part 3 (1937)
	by Jessie Eleanor Moore
	Parts 5 and 6 (1929)
	Parts 7 and 8 (1930)

Primary:

Growing in God's World.-----GGW
by Jeanette Perkins Brown - Parts 1 and 2 (1938)
by Armilda Brome Keiser - Parts 3 and 4 (1939)

Work and Worship in the Church.-----WWC
by Ethel L. Smither - Parts 1 and 2 (1938)
Parts 3 and 4 (1939)

Learning to Love as Friends of Jesus.-----LLFJ
by Meta R. Lindsay - Parts 1 and 2 (1938)
Parts 3 and 4 (1939)

Junior:

At Work in God's World.-----WGW

Teacher's text copyright	by Sarah E. Green
	Parts 1 and 2 (1935)
	Parts 3 and 4 (1936)
Pupils' book copyright	by Una R. Smith
	Parts 1 and 2 (1931)
	Parts 3 and 4 (1929)

Hero Stories and Being Heroic.-----HSBH

Teacher's text copyright	by Marion C. Armstrong Parts 1 and 2 (1935) Parts 3 and 4 (1936)
Pupil's book copyright	by Josephine L. Baldwin Parts 1, 2, and 3 (1928-29) by Mary Edna Lloyd Part 4 (1929)

Jesus and His Helpers.-----JH

Teacher's text copyright	by Dorothy La Croix Hill Parts 1 and 2 (1935) Parts 3 and 4 (1936)
Pupil's book copyright	by Mary Alice Jones Parts 1 and 2 (1928) Part 3 (1929) by Elsie Ball Part 4 (1929)

Intermediate:

Course VII

1. A Nation and Its Builders.-----NB
2. To and From Bethlehem.-----TFB
3. Living as a Christian.-----LC
4. The Whole World Sings.-----WWS

Teacher's text copyright	by Sidney A. Weston Parts 1 and 2 (1939) Parts 3 and 4 (1940)
Pupil's book copyright	by Lois R. Robison Parts 1 and 2 (1937) Parts 3 and 4 (1938)

Course VIII

1. Spokesmen for God.-----SG
2. The Life of Jesus.-----LJ
3. Jesus and Ourselves.-----JO
4. Religion and Beauty.-----RB

Teacher's text copyright	by Mary Jenness Parts 1 and 2 (1939) Parts 3 and 4 (1940)
Pupil's book copyright	by Mary Jenness Parts 1 and 2 (1937) Parts 3 and 4 (1938)

Course IX

1. What Is in the Bible?-----WB
2. We Follow the Way.-----FW
3. God and Everyday Living.-----GEL
4. Great Stories of the Bible.-----GSB

Teacher's text copyright	by Faye De Beck Flynt Parts 1 and 2 (1929) Parts 3 and 4 (1930)
Pupil's book copyright	by Lucille Desjardins Parts 1 and 2 (1937) Parts 3 and 4 (1938)

Senior:

Christian Leaders.-----CL
All by Mary Moxcey - Parts 1 and 2 (1929)
Parts 3 and 3 (1930)

Youth and Christian Living.-----YCL
All by Arlo A. Brown - Parts 1 and 2 (1929)
Parts 3 and 4 (1930)

Problems and Principles of Social Living.-----PPSL
All by Sidney A. Weston - Parts 1 and 2 (1929)
Parts 3 and 4 (1930)

ABSTRACT

This dissertation has resulted from a study of the significant writings in the field of religious education since the turn of the present century, including most of the printed lesson helps for pupils and teachers now being used in the denominational church schools of Protestantism. The survey indicates that the religious education movement of our day is stranded between the philosophies of two distinct groups. One group, appealing for "the supremacy of Christ," maintains that religious education should ground itself even more firmly in "experience" and "life-situations." The other group, appealing for "the return to Christ," feels that religious education, if it is to remain truly "religious," should align itself more closely with the new trend in theology (commonly termed "neo-orthodoxy") and thereby accept its heightened appreciation of the Bible and a demand for incorporating more of it into curriculum units and its revived emphasis upon some of the more historic elements of Christianity such as the reality of sin, judgment, and divine grace. The difference of opinion has been between those advocating an experience-centered curriculum and a Bible-centered curriculum. This difference has existed primarily between those espoused to the methods and procedures of progressive pedagogy and psychology, but with less regard for theology, and those who believe that in the Bible are to be discovered profound truths about God and religion which either cannot or may not grow out of or become a part of the individual's experience, and thus ought to be im-

parted as a necessary element of the Christian heritage.

The proposals for a better philosophy of religious education to bring the movement out of its present standstill are almost as numerous as the religious educators themselves. Three of them are prominent enough to warrant our special consideration.

One of these proposals is to proceed with the social, experience-centered, and life-situation approach that has largely dominated the religious curriculum of our own generation and one that has done much to foster character building and encourage the development of a well-rounded personality. This approach, usually associated with the philosophy and methods of modern progressive "pedagogy," has not accented some of the traditional element of Christianity with the degree of emphasis that neo-orthodox and some personalistic thinkers desire.

The second proposal is to adopt "en bloc" the new orthodoxy with its return to the Augustine-Barth-Brunner-Niebuhr tradition and emphasis upon historic Christianity. In contrast to the view held by the liberal school, the members of this group place more pedagogical emphasis upon content, particularly Biblical content, than upon method or the learning process. While the pedagogy of modern religious liberalism is usually characterized by its experiential quality, the neo-orthodox leaders lay a greater stress upon historical experience. Theologically, this view is theocentric rather than anthropocentric. More stress is placed upon the Godward side than upon the manward side.

The third proposal represents the personalistic view advocated in this writing. As an analytical survey of the significant writings in the field of religious education during the past three decades, including books, periodical material, and the various denominational series used by the Protestant church schools, this dissertation is an effort to prove that what we need is not a complete rejection of modern religious liberalism and an adoption "in toto" of new orthodoxy, or vice versa. Its writer has been concerned primarily with showing that our greatest need is for a synthetic philosophy which conserves most of the essential values from all points of view and, with its own unique principles, fuses them into a dynamic and effective system of religious education of its own. Personalism does this in six ways.

1. Metaphysically, personalism claims that personality is the only validating principle of reality -- a principle having vast pedagogical significance. In their claim that personality is the key to reality, the personalists mean that the most adequate explanation of the mystery of the world, including its problems of religious and philosophical speculation, lies in our thinking of the world as a world of persons, the Supreme Person and the finite person created by Him. They mean, as one personalist has so aptly put it, that "whoever thinks and whatever he thinks about, he will find that the real which he confronts is some self or selves, or some abstraction from a self or selves."

2. Pedagogically, personalism advocates a theory of reli-

gious education that is both person- and experience-centered. Believing that reality is to be found in experience and that personality is the key to reality, personalists declare that the programs, projects, and activities of any curriculum should be made in terms of the pupil's personal experiences and personal interests. Unlike the experience-centeredness of some contemporary philosophies, personalism includes an equal emphasis on the "historic religious experience" of neo-orthodoxy and the immediate or "present moment of experience" stressed by religious liberalism as equally essential elements of a sound philosophy of religious pedagogy.

This experiential quality also brings out the synoptic approach of personalism. Efforts on the part of the International Council of Religious Education to accent living experience and to construct materials that will penetrate all the areas of human experience and thus educate the <u>whole</u> child are, in the minds of the personalists, efforts made in the right direction. The educative importance of the total life situation is extremely significant in personalistic pedagogy.

A controversy still exists in religious education circles over the method-content and creative-transmissive problems, with liberal and neo-orthodox leaders holding somewhat diverse views. Personalists agree that method is highly essential to the educative process but share the neo-orthodox feeling, though perhaps not as strongly, that in their grave concern for method

(sometimes designated as "creative" and "scientific") some modern educators have not placed the same proportionate emphasis on what to teach (content) as they have on how to teach.

There is a message and a content to the life and teachings of Jesus that are worth transmitting from one generation to another. There are certain great religious verities that should be learned. Some neo-orthodox thinkers assert that there are profound truths about God in the Bible which cannot, or at least may not, become a part of the individual's experience, but nevertheless should be imparted as essential elements in our Christian heritage. They feel that the curriculum should be more Bible-centered and criticise the liberal leaders for their failure to incorporate more of the Bible in their curriculum units. Personalism meets the desire of either group in this respect by advocating a curriculum composed of well selected materials of both Biblical and extra-biblical nature and by employing both creative and transmissive processes.

Finally, the personalistic philosophy of religious education with its emphasis upon ideals as sources of motivation, places considerable stress on principles. Personalists feel that more stress should be placed on principles by which to govern life-situations and evaluate projects. Furthermore, facts and principles are pre-requisites for sound reasoning, whether that reasoning be secular or religious.

3. Theologically, personalism makes one of its greatest con-

tributions to religious education. The personalistic theology, as it has been outlined in this work, harmonizes and synthesizes the theocentrism of neo-orthodoxy (or what one writer has referred to as a return to the Augustine-Barth-Brunner-Niebuhr tradition) with its Continental coloring and stress on basic concepts of historic Christianity and the anthropocentrism of liberal Christian nurture with its humanistic and socialistic leanings.

4. Ethically, personalism holds to a theory of perfectionism which seeks a development of the whole life -- a life in which all the normal capacities of an individual come to their fullest, richest, and most harmonious development and blossom forth into a well integrated personality (a true self-realization!)

One personalist has expressed this ethic a little more uniquely by calling it "Perfectionism based upon a desire-value viewpoint." However, the objective remains the same since there is an obligation on the part of the learner to turn his desires into values and to cultivate those desires which, when realized, will lead to richer and fuller values until "the whole life of desire flowers into the whole life of value." Since much of the individual's educational problem has to do with the training of his emotions and desires, the choice of values and in the development of his whole being, this ethic is extremely significant from a pedagogical standpoint.

This ethic is characterized by its emphasis on duty and obligation. The personalist believes with Lotze that "the true

beginning of metaphysics lies in ethics" and feels consciously obligated to help make the "ought to be" the "is".

5. Sociologically, personalism goes part of the way with those who consider environment to be the primacy factor in individual and racial development and those who consider the physical endowment which one inherits as the all-important principle. The personalists agree that the individual does inherit certain capacities that tend to facilitate the formation and development of certain character traits; that instincts, with all the theories as to their existence and number, are powerful factors in the development of individual life; and that the customs, traditions, institutions, and general environment into which he is born and brought up do condition and determine his life to a considerable extent -- but not entirely. However, important and influential as these factors are in the development of moral and religious character, the personalists think that the sociological place of any philosophy of religious education should include these principles plus more stress upon the elements of self-determination and intelligent personal control than has been manifest in some of the literature investigated in this survey.

6. Psychologically, the personalists advocate a theory of psychological personalism. It has sometimes been referred to as a synthetic psychology, synthesizing behaviorism and the self-psychology of Mary W. Calkins, modified by the influence of other thinkers. This theory maintains that back of conduct and be-

havior there is an "inescapable datum" which operates in the form of a conscious and spiritual unity -- a unity-in-multiplicity possessed with purposiveness. Persons and purposes, rather than mechanisms, are made the center of this formulation. Man is more than a mechanism -- a person, and his behavior, if generated and guided by inner principles, is more truly religious. Behind every problem, project, or experiment in religious education lies a conscious purpose including behaviorism and charged with an everlasting purposiveness, psychological personalism has been rightly described as "Purposive Behaviorism."

Some of these personalistic principles have stood out quite distinctly in the curricula examined, either in one series or another. Often times they were discovered in those writings in which their presence was least expected. Others of them, if present at all, were so slight that hardly a trace of them could be found. In some instances they were present, but lacked sufficient emphasis to carry a definite personalistic impact. However, the writer feels that personalism's contribution to religious education should not be judged entirely by the inculcation of these principles in the religious literature of our day, but also by the fact that a constant presentation of these principles by personalistic writers and teachers and their use of them as a basis for criticising contemporary philosophy and psychology has tremenduously affected the humanistic, instrumentalistic, be-

havioristic, and impersonalistic tendencies in religious education since the turn of the present century.

David Kyle Almon

Birth and Early Life.

Born in Purdon, Texas, January 12, 1913. The last of seventeen children born to Thomas and Fannie Almon. He moved to Alabama at the age of seven and was sifted through the public schools of Decatur. However, the last year and a half of his secondary training was taken at Berea Academy. There is nothing that distinguishes his early life and schooling from that of the average boy except that he was unusually bashful and that it took him two years to complete the third grade because of his inability to comprehend long division.

Education.

He graduated from Berea Academy in the spring of 1932 and entered Berea College in the fall of the same year. His college life was not particularly eventful. He was usually absent on the days when academic honors were awarded, and the librarian knew him not. After considerable deliberation on the part of the faculty, he was graduated with the A. B. degree in June, 1936. Realizing with one of his professors that people have a tendency to get worse by degrees, nevertheless, he took his A. M. and S. T. B. degrees from Boston University in 1938 and 1939. Since that time he has been working toward the doctorate in the field of Religious Education.

Experience.

1941 - Employed by the Worcester State Hospital.
1942 - Employed by Lifschultz Forwarding Company.
1943 - Pastor of the Searsport Methodist Church, Searsport, Maine.
1943-44 - Instructor in English at the New Hampton School for Boys, New Hampton, New Hampshire.